

DIALOGUES

CONCERNING W. C.

EDUCATION.

IN TWO VOLUMES.

V O L II.

THE FOURTH EDITION.

Ἀνθρώπος, δε, ὡς φάμεν ΗΜΕΡΟΝ. ὁμῶς μὴ ΠΑΙΔΕΙΑΣ
μὲν ΟΡΘΗΣ ΤΥΧΟΝ, καὶ φύσεως ΕΥΤΥΧΕΣ, Δειοτάτου
ἡμερωτάτου τε ζῶον γίγνεσθαι φιλομεν ἰκανῶς δε, ἢ μὴ
καλῶς τραφέν, ἀγριωτάτου ὅποσα φρεὶ γη. ΠΛΑΤ.

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DIALOGUES

CONVERSATIONS

EDUCATION



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TO THE
RIGHT HONOURABLE
WILLIAM GRANT, *Esq*;

HIS MAJESTY'S ADVOCATE
FOR SCOTLAND,

THE
FOLLOWING DIALOGUES
ARE, WITH THE
HIGHEST ESTEEM AND GRATITUDE

INSCRIBED, BY
HIS MOST OBEDIENT,
MOST OBLIGED SERVANT,

THE AUTHOR.

TO THE

RIGHT HONOURABLE

WILLIAM GRANT, ESQ.

HIS MAJESTY'S ADVOCATE
FOR SCOTLAND

THE

FOLLOWING DIALOGUES



HIGHEST ESTEEMED AND GRATITUDE

INSCRIBED BY

HIS MOST OBLIGED SERVANT

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DIALOGUE XII.

HIERO, SIMPLICIUS, URBANUS.

Hier. I HAVE sometimes wondered, *Simplicius*, whence it is, that, so few of our modern Politicians and Law-givers, have considered Education as any Part, or Appendage of Government. Formerly it was otherwise; ancient Legislators reckoned this a main Pillar of the civil Fabric, and thought it worth While to super-intend the Manners of Youth, whom they esteemed the rising Hopes, and noblest Prop of their Country. Accordingly, they contrived Laws and political Institutions, on Purpose to form them for the public Good, which was accounted the Scope, as well as Standard of their Policy; but modern Politics, it should seem, are of too refined a Strain to descend so low, or work with such gross and unshapely Tools.

Simp. Possibly, Sir, as our Notions of Liberty are much improved, our wiser Politicians do not chuse to fetter a Thing of such a free and delicate Nature as

Education, lest it should break out into wild and unnatural Forms, according to the Genius of the Policy that prevails, or of the Pilots, who sit at the Helm; as we see happens in those Places, where the authorized Teachers, taking their Directions from those *above*, seldom fail to form those *below* the tractable Tools and honest Drudges their Masters would have them.

Hier. Alas! my Friend, I doubt it is not the Improvement, but rather the Corruption of our political Principles, into which we must resolve the Difference I mentioned, between *ancient and modern Prudence*. If the Spirit and Turn of our Youth is, at any Time, perverted in Consequence of having their Education warped with the civil Policy, what else can we blame, but the malignant Genius of the Policy, that blasts so fair a Plant; or, the unfriendly Nature of the Soil, I mean our *public Manners*, which will not allow it to spread and flourish? Antiently, Liberty was preserved in its full Extent, or rather, it was fixed as the Root of all, springing up in the only Way it can, from common Consent, and being nourished by a bold and healthy Culture, it produced a rich Crop of Citizens and Patriots, equally formed to command or obey, to act or suffer, for their Country.——But, now other Measures are taken, by our more quick-sighted Statesmen.

Simp. According to the general Run of our Politics, perhaps it is no Disadvantage that those quick-sighted Gentlemen do not stoop to this low Province, but leave the entire Direction of Youth to Parents, Nurseries, School-masters, and other Tutors; who, however qualified, can watch over every Period of their Progress, and are more immediately interested in the Success of their own Endeavours. Were those to
inter-



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interfere in this lower Province, who knows but Education might become a mere ministerial Engine, and the Merit of the Teachers be weighed not in the Balance of Justice, but in the Scales of an *Election*?— But, thank Heaven, our Managers have higher Matters to mind. They are not very solicitous how Men are formed, having an admirable Knack at reforming, and new-molding them, when they come under their Tuition.

Hier. I am no Judge of the Weight and Importance of *their* Province; but, I confess I have hitherto thought it no mean one, “To train up an honest, virtuous Creature, who shall dare to do his Duty, unawed by Fear, and unbiaſſed by Favour, and be firm, inflexibly firm, to the Interests of his Country, without Regard to the Smiles of the Great, or the Applause of the People.” I have *been sometimes* so weak, as to fancy the Tutors of Youth an inferior Species of Law-givers, who supply what is wanting, or correct what is faulty in the public Orders, and by their private Instructions and Discipline, form the Youth for acting their Parts well as Men and Citizens. In this View, I thought, that, since *Education* constituted no Part of modern Policy, *private Teaching* came in as a proper Succedaneum to *public* Instruction, and was indeed the only Resource which remained.— But, whether it is sufficient to supply that Defect, and form the *Public* to Decency and Virtue, I am not Politician enough to determine.

Simp. Nor I neither. Perhaps it requires more Data than we are furnished with, to solve so nice a Question. But what if those private Law-givers of your’s, should think differently from the public Ones; and what if the Orders and Institutions which take

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Place in those little legislative Seminaries, should clash with those that obtain in the great School of the World; infomuch, that the being formed in the *One*, shall unqualify a Man for Reputation and Success in the other?

Hier. How can that happen, if the whole Tendency of the private Instructions be to form one for *public*, no less than *private* Life?

Simp. The Reason of my Doubt is this. There is a Gentleman lately come to visit our *Academy*, who having had a good Character of *Euphranor*, and his Way of Teaching, intended to have put his Son under his Care; but since he came hither, and has enquired more particularly into the Regulations of the *Academy*, he seems to think them of too strict a Cast, unsuitable to the Taste and Maxims of the World; and particularly of an unfriendly Aspect on that Scene, where his Son's future Action is to lie. Lo! yonder he comes *a-propos*. You may hear his Doubts from himself. His Name is *Urbanus*, a Citizen of ****.

Urb. I am afraid, Gentlemen, I interrupt your Morning-Walk.

Hier. By no Means, Sir. we were just talking of you. My Friend here tells me, you are lately come hither, and have some Thoughts of adding one to our Number. We shall be proud of your Son's Acquaintance.

Urb. You are very obliging, Sir. I was indeed so charmed with the Character of *Euphranor*, that I was happy in the Thoughts of putting my Son under his Care. This induced me to take a Trip hither, that I might converse with him myself, and know from his own Mouth, as well as from common Report, what Kind of a School his *Academy* was. Now, Gentle-
men,

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men, to tell you my Opinion frankly, I am confirmed in my Esteem of *Euphranor*, but I much doubt whether his Method of Teaching, and the Spirit which I find prevails in his Academy, will suit my Son, and the Views I have with Regard to him.

Hier. We cannot say how that may be, Sir, unless we knew your Views; but I thought, that *Euphranor's* Method had been more comprehensive.

Urb. It may be so; but different Methods suit different Tastes and Circumstances. Do you see, Gentlemen, I have been a good Deal practised in the Ways of the World, and have been much conversant among People of all Professions. And let me tell you there is much of Mystery and secret Practices in every Trade and Profession, which it would not, perhaps, be convenient openly to avow, but which are unavoidable in the Way of Business and Dealing with Mankind, most of whom are Knaves. Now, a Man of solid Understanding, and practised in Affairs, must often wink at his Neighbour, and do many Things himself in the Road to Wealth and Power, which he would not chuse, but because of the unavoidable Necessity of the Times.

Hier. Well, Sir, now your Views about your Son?

Urb. Why, my Son is like to be much in the World too, and greatly engaged in active Life. Now, I want he should make a Figure there, and put himself forward in the World, that he may serve himself, his Family and Friends, as well as his Country. I could not bear to see him a recluse Hermit, a mere Book-worm, or a lazy Drone. In short, I would have him bustle, soar, shine, and be a First-rate in his Way. Now, I honestly confess to you, I fear your Academy will by no Means answer these Views.

Simp. Pray what should hinder it, Sir ?

Urb. In the first Place, it is quite unfashionable, and more like to an antiquated School of Philosophers, than to a modern Nursery. It hardly resembles one of our public Schools in any Thing. Then, methinks, it is of too severe and rigid a Turn, an Enemy to public Forms and Usages received else-where, and indeed no Friend to Indulgence of any Kind. In short, it makes too little Allowance for the Weaknesses of Human Nature, especially in Youth, and still less for the reigning Genius of the Times and of Affairs. Beside, Gentlemen, which is no mean Consideration, one has a better Chance to rise in the World, by being educated at one of our Universities, where I had my Education myself, than at a School, which affects a Kind of Singularity, and is upon too narrow a Bottom.

Hier. The first and the last Points I will not offer to defend, nor am I much concerned whether our Academy is in the Fashion or out of it ; nor what a Man's Chances of rising in the World, as you call it, may be in either ; because I do not reckon that the true Standard of Education is to be taken from thence ; but I cannot conceive why *it* should not be as proper a Nursery for the World, as any other ; if by that you mean a School that shall qualify us for acting an honest and beneficent Part in it. As to the Rigour you complain of, ample Allowance is made for tender Constitutions. They are not desired to fast or toil, oftener or more than they please. And the leaving one at Liberty from the Tyranny of Forms, precise Hours and inflexible Usages, one would take for no great Mark of Severity.

Urb. I find Sir, you do not rightly understand me, I am no Enemy to the strictest Rules of Temperance. It is not such Rigour I complain of, but of
the

the general Turn of your Discipline and Institutions, which, under a Pretence of directing the Pupil's Views towards the Public and Mankind in general, an Object too big for most Men to comprehend, and too remote to interest their Passions and ordinary Pursuits; I say, under this specious Pretence, sinks his Regards to himself, his Family, and Friends, and so diverts him from the proper Course of Action; and beside, by teaching him to adhere too pertinaciously to his own Opinions, and to certain stiff Rules of what some are pleased to call Conscience, Honour, and I know not what, will effectually spoil his Fortune, and exclude him from those Offices, in which he might serve his Country best, or, at least render him ridiculously scrupulous and singular in the Discharge of them: Whereas, Gentlemen, I am for an Education that leaves a Man more at large, is more complaisant to the Humour of the Times, and will allow one to assume any convenient Form, or take any reasonable Latitude, which the Inconstancy of Fortune and infinite Delicacy of Affairs may require.

Simp. It is somewhat difficult, Sir, to ascertain your Meaning. At one Time you think, the Genius of our Academy too free, and at another, it is too rigid and severe. And it seems yet harder to tell, how *public* Virtue should be unfriendly to *private*, or how the strictest Observance of Probity and Honour, which I confess indeed is strongly recommended to us, should either cut the Sinews of a Man's Fortune, or seclude him from the most honourable, or useful Spheres of Action.

Urb. I perceive, Gentlemen, you have not been bred nor much conversant in the World, and I hope you will forgive me to say, that you do not seem to be aware how Matters go there, nor upon what Hinges Affairs

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Affairs turn ; else, you could not have missed observing,
 “ That every Trade and Profession is an Art or Method of growing *rich* or *powerful*, without being
 “ over anxious about the Means, and that the public
 “ and authorized, or at least the secret Practice of
 “ them, is by no Means consistent with School-Maxims,
 “ or the narrow, peevish Views of a punctilious Honesty.” A Man of the World must wear a Mask, and personate a Character in public, which he not only may, but often must, lay aside behind the Curtain, unless he means to pass for a Fool or a Madman. A downright open Fellow is a perfect Butt to the rest of Mankind, and if he offers to dissent from the Opinions or Practice of his wiser Brethren of the Trade, because of some squeamish Scruples ; he is in a fair Way to be starved into a more obsequious and gainful Conformity. In short a Man practised in Affairs, must appear more or less than he is, and often disguise the Sentiments he has, or assume those he is a Stranger to, in a World where every Man has a Design upon every Man, and uses his Neighbour only to serve or raise himself.

Hier. I frankly Confess, Sir, your Doctrine is Something new, and may require an Education of a peculiar Genius to suit it. *Euphranor* has not yet thought fit to reveal those Secrets to us, perhaps, because they are too important to communicate to such Novices, or possibly because it requires some Acquaintance and Seasonings in the World fully to apprehend and relish them.—But, pray, Sir, are your Maxims universal, extending to all Ranks and Professions, or do you mean to appropriate them to Courtiers, Politicians, and other Masters of Dissimulation, whose proper Business it may be to undermine, bribe, deceive and lie for the Good of the Public, or perhaps for their own.

Urb.

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Urb. Nay, Sir, the Practice is no less universal than the Maxims. Take all the Professions in Vogue, from the Statesman, the Physician, the Gown-man, the Merchant, down to the lowest Tradesman, there is some original Recipe of Cunning, peculiar to each, some Mystery of the Craft into which no *honest* Man would chuse to be initiated, but through Necessity, nor any *wise* Man decline, who desires to serve himself or his Country. It were invidious to name particulars; not one that is conversant in the World, can be ignorant of them; but let the Masters in each Way tell them to their docile and ingenious Pupils. Therefore, such an Education as renders a Man over-squeamish, or makes the Pill too bitter to swallow, and which, in plain Terms, is too rigid to bend to the grand Occasions of Life, those I mean, which determine a Man's Fortune, Preferment, or Usefulness in Life, may suit a moaped, musty, mere Scholar, but are not fit for a Man of Figure, and Business, who is to thrive, and do good.

Hier. I am sorry to hear Sir, that Men of all Trades and Professions, are such Adepts in Cunning, as you represent them. I Confess I have been hitherto such a blunt Fellow, that I thought great Artifice and Refinement nearly allied to Knavery,——that a Man had only one Character to act, that of an honest Man, or a Knave;—and that if he pretended to act both, he was as much Fool as Knave: For I had been early taught it, as a true, but I suppose, too old-fashioned a Maxim for this refined Age, “That Honesty is the best Policy” And indeed, I am still content to pass for a Novice, and with the uninitiated Vulgar, to think that Truth and Fair-dealing is a surer, though a slower Way to Wealth, Reputation and Success, than Duplicity of Character
and

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and Conduct, how specious or refined soever ; nor, can I help being of Opinion, that one may be honest without being open and unguarded ; Nay, Sir, I firmly believe that the more honest and innocent a Man is, he is so much the more guarded ; being guarded with Truth, which if not always superior to Art, is more consistent and durable. In short, the honest Man is armed all over ; whereas the smoothest Villain will sometimes drop the Mask, or discover the cloven Foot through the most artful Disguise : And let the Knave be once detected, farewell to his Credit, the Nerve of Business, and main Hinge both of Wealth and Power. But should you still maintain, that a Man has not so fair a Chance to rise to great Opulence, Power or Splendor, by maintaining a rigid inflexible Honesty, as by well-timed Pieces of Cunning, or what you would call a more refined Strain of Practice ; our honest Master *Euphranor* does not seem to regulate his Course of Teaching by such Views ; as apprehending possibly that it is of no great Consequence whether we acquire vast Fortunes, and make a *First-rate* Figure as you term it, or not.

Urb. Why, there's the Thing ! His Way leads to a Contempt of Wealth, Power and Preferment ; breeds romantic Notions of Honour, and a stately Pride, which will not allow a Man to push himself with Vigour into the great Scenes of Action, nor to conduct himself there with that Suppleness and Versatility, which is necessary to support him in them. Therefore, I say, that such an Education, instead of establishing an Harmony, creates an eternal Disagreement between a Man's Temper and the Stage where he is to act ;—His Notions and his Interests ;—his Desire of being useful, and his Capacity of being so ;—and last of all, it sets
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him up as a Mark for his more wise, or more wicked Neighbours to laugh, or shoot at.

Hier. I should be very sorry, Sir, were Virtue so forlorn, and a virtuous Education so unhappy as you tell us. If a Sacrifice must be necessarily made of certain Degrees of Wealth or Honesty, Power, or Virtue, I should not, for my Part, hesitate long in chusing which to make. Nor, bad as the World is, should I greatly dread the Want of Success, for adhering firmly, though something bluntly to what is right: For tho' perhaps, neither Court nor City are Soils which the Virtues love, yet I believe your own Experience will suggest to you, many Instances of their thriving in both, and bearing excellent Fruit and Wealth, and Honour in Abundance.—Beside, Sir, allow me to add, what is no mean Proof of the sterling Worth of *Virtue*, that, let the secret Practice, of Craft, or to speak it out, of Knavery in each Profession, be ever so subtle and refined, they must all put on the Appearance and affect the Name and Manners of Virtue, as nearly as possible, to give them Reputation and Success. For an open and undisguised Villain is the most impotent, as well as most odious Creature alive; if he is not the Butt for any Person to shoot at, he is at least the Rock whom every one chuses to shun. Nay, to bring the Proof from Fact as low as possible, what is the Language of Ceremony, and the outward Forms of Politeness, how hollow soever? What is all that we name Decency and Good-manners, but the specious Appearance or solemn Mimicry of Virtue? It is true Virtue, or the Supposition of it, which gives Currency and Lustre to them; when it is gone, or thought to be wanting, then they appear at best but well-bred Hypocrisy and Knavery in a Mask, or dressed in the Robes

Robes of Virtue, the more easily to dazzle and deceive. These, Sir, are Sanctions which the Public gives to Virtue, in spite of the Principles of the *Few*, or Practices of the *Many*; nor dare any openly dissent, but at the Expence of their Character, and often of their Fortune into the Bargain.

Urb. I observed before, that People must wear Masks. The World still chuses to pay some Respect to Decorums; and though Sacrifices are necessary to be made sometimes, yet, to save Appearances, the Public must be cajoled, and even blinded with fair Pretences of Honour, Patriotism, and I know not what. But after paying those Devoirs, Men return into the vulgar Path, and act in the same Manner as their *honest* Neighbours do. And were a bold Reformer to take a different Rout, and exclaim against the Maxims and Mysteries of the Profession he belongs to, he must be content to bear the mortal Hate and Persecutions of his own Set, and be accounted by others just as great a Novice in his own Business as in the Ways of the World. So that the strict self-denying Education in Vogue here, beside that it fills the Mind with innumerable and unnecessary Scruples, breeds a Man to Nothing at all; for how can he be admitted to the Practice, unless he will submit to the usual Forms of the Business, and who will employ him, unless he will take the common Road? I must add therefore, that it is the Way to train one up to Poverty and Contempt; for the few Instances you alledge to the Contrary are so singular, that general Maxims or Rules cannot be deduced from them.

Hier. I am sorry to find that the Public are so often gulled, and that artful Men can so easily maintain their Credit, and succeed in their Designs, while they play
fast

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fast and loose with the most solemn Professions, and most sacred Ties. The Practice of the World, Sir, may be, for ought I know, as you represent it; but unless Virtue be a mere Name, and all Education a mere Sham, it must be of Consequence, one should think, to principle the Minds of Youth with a just Sense of what they owe their Maker, their Friends, their Country and Mankind. If Men are such Politicians as you tell us; if human Affairs are upon so disagreeable a Footing, and human Nature is so apt to take the Form, which Fortune or external Circumstances give it; how much more degenerate must it become, were it left quite vacant and open to the Impressions of that corrupt State in which we live? If those young Adventurers, who set out with the fairest Notions of Honour, and the most stubborn Resolutions of public Zeal and Magnanimity, are so apt to have those Nerves of Virtue relaxed, by the softening Influence of Company and Pleasure, or the Prospects of Wealth and Power; how feeble and totally dissolute must they have been, had they not been wound up at first to a virtuous and disinterested Key? Therefore such a strict Education, as you complain of, becomes a necessary Counter-balance to the Corruption of the Times; without which Men must grow up into Heroes in Vice, and hardly the Name, or Shadow of Virtue be left among us.

Urb. I grant indeed, Sir, that Education is a most useful Thing, and those Institutions truly valuable, which keep Men within the sober Bounds of Reason and Virtue: But there is a Measure in every Thing; and as I should hate to see my Son a Villain, so I should be sorry to have him bred a peevish, narrow-souled Creature, who boggled at every Thing that

would not quadrate with the subtle Distinctions of School-men; or a mere Knight-errant, who, divesting himself of all Regard to his own Fortune and Advancement in the World, should run tilt against Establishments and Usages, whether countenanced by public Authority or private Practice; and project romantic Schemes of Reformation in Church or State, to the Disquiet of either, and his own certain Ruin. We must make the best we can of Men and Things, and leave Heaven to manage the great Affairs of the World after its own Way.

Hier. Doubtless we must. But since we cannot pretend to alter the Course of human Affairs, nor reform the Errors of civil Government, a right Education of Individuals, seems to be the only Method left us to rectify, or supply the Defects of both, and to maintain a tolerable Face of Decency and Virtue in the World. I have hitherto laid it down as a Maxim to myself; but whether it will suit those of the World, which you say, are the Result of Experience, I cannot tell: It is this, "That Truth, of itself, never did any harm to the Possessor of it, and that Virtue can never be any Enemy to a Man's Happiness upon the whole." Now the grand Aim of Education, is to inspire such a prevailing Love of Truth and Virtue, as shall make a Man act with Steadiness and Integrity throughout Life. But if a strict Regard for these be, as you seem to insinuate, incompatible with high Degrees of Wealth or Power; then, methinks, those Institutions are of excellent Use, which teach a Man bravely to despise that Wealth and Power, which can only be purchased at the Expence of the least Grain of Honour, or Virtue; and form him for dignifying the humblest Station, even Poverty itself, not with Innocence

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cence only, but with Magnanimity and heroic Virtue.
—You have therefore, Sir, in my Opinion, without seeming to have designed it, made the most amiable Encomium you possibly could on the Institutions of *Euphranor*; which do all tend to beget those manly and elevated Dispositions.

Urb. I hope, Sir, I shall never be accounted an Enemy to *Truth* or *Virtue*, those sacred Guardians of Society; but they are such fine-edged Tools, that *All* lies in the discreet Use of them. “*Truth*, if ill-timed, “ may ruin the Fool who blabs it, and do no Good “ to the World. Men are generally too deaf to hear “ it, or too degenerate to regard it. And *Virtue*, if “ not dressed in the Garb of Wisdom, is too rough a “ Guest to gain Admittance among the Polite and “ Gay, or else too romantic and airy a Mistress, to be “ entertained by the Busy and interested Part of Mankind, unless she brings a substantial Dowry along “ with her.” Therefore let their fond Admirers remember those salutary Truths of our modern Painter of Life.

*Truths would you teach, or save a sinking Land;
All fear, none aid you, and few understand.
Painful Pre-eminence! yourself to view,
Above Life's Weakness, and its Comforts too.*

However, Gentlemen, as I wish those best of Interests may always prevail, I shall be glad to hear more particularly, how *Euphranor's* Method tends to inspire the Dispositions you mention, and especially to allay an excessive Fondness for over-grown Power, Riches or Honours.

Hier. I readily grant, Sir, that *Truth*, and *Virtue* are such bright and God-like Forms, that they are
apt

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apt enough to dazzle the intense Gazer, and work him into an Admiration and Fondness too strong for his Condition of Life, or too rash and unguarded for the Weakness or Wickedness of Mankind; and therefore they may need Wisdom's Robe, to render them not only harmless and salutary to the Possessors, but alluring to the Spectator's Eye, which is too often dimmed with Prejudice, or stained with Envy: Yet, after all, Sir, I am of Opinion with a fine Writer, that, without a Foundation of solid Virtue and public Spirit, the noblest Accomplishments lose their Importance; with it, Common-sense grows venerable, and the Dove triumphs over the Serpent.—But the Virtue recommended by *Euphranor*, is neither unguarded nor unlovely. To the Innocence of the Dove, he would have us join the Sagacity of the Serpent. All his Institutions have a *political*, as well as a *moral* and *religious* Turn. He takes a wide View of the Scene, in which we are to move and act, as comprehending not only our *present*, but our *immortal* Duration, and thinks, *that* only a *liberal* Education, which serves to qualify us for the *entire* Part we have to act throughout our Existence; whereas he calls that *narrow*, which confines our whole Views and Actions to any of the less important and transient Scenes. He thinks the Limits of our mortal Life too *narrow* a Stage for the *great* Part we have to act, and that that Man is a puny narrow-souled Actor, who, contracting his Views within that little Scene, is solicitous only to make a Figure there; whereas he only has a large Mind, who, taking in the whole Extent of the Drama, seeks to fill up his Part throughout, and to support his Character with a proper Dignity to the last.

Urb.

Urb. All this I allow, but as it belongs to the Master to assign to the several Actors their respective Parts, so it is left to each Player's own Judgment, to execute his Part in his own Way, with that Humour and Air, and those Gestures he thinks best. And this allows full Play to the Address and Refinement of the Actors on the human Theatre; which I all along have contended for.

Hier. But, *Euphranor*, Sir, is of Opinion, that not only the Part in general, but the particular Laws and Modes of Action, are prescribed by the great *Dramatist* of human Life, who has stamped them upon the Mind of each Actor, even the eternal Laws of *Honesty* and *Virtue*. These, he thinks, no Man can abrogate, or even alter as he pleases; for no Player can be supposed at Liberty to act his Part well or ill, suitably or unsuitably to the Character he bears, and the Business he has to fulfil in the Drama. Nor can he conceive, how it is possible to blend jarring Parts, or to reconcile Virtue and Vice, so as to be half-honest or half-virtuous; since these Characters are eternally and inseparably divided the one from the other, and to seek to advance either public or private Good, by Means of Vice, is the attempting to unite them, and by so doing, to reverse the immutable Orders of Heaven. Beside, he reckons, that each Station has its Course of *Suffering* as well as of *Acting*, which gives Rise to the *passive* and *active* Virtues, if one may say so. To practise these, he thinks our great Business, and to quit the *active* or *suffering* Station before the Almighty Dramatist permits us, or to intrude into another than that set us by him, he calls cowardly Desertion or daring Rebellion.

Urb. Pray, Sir, would you make no Allowance for Cases of urgent Necessity, the unavoidable Delicacy of Affairs, or the irretrievable Corruption of the Times, which render some Actions not only necessary but proper to the Part assigned us?

Hier. I doubt, Sir, it is our Passions, rather than the Delicacy of Affairs that create the Necessity you talk of, Our private Corruption clinches that of the public. For Instance, the Slaves of Ambition give, and the Tools of it take Bribes, not because these are natural or necessary Props of the Constitution, but because their Vices, their Luxury, their Lust of Gain or Power, have made them necessary. The same voluntary Necessity spreads throughout Life, and leuens the whole Mass of Society. And thus, in Consequence of the fatal Complications of Vice, Men are drawn by one Link of the inexplicable Chain after another, till having past the utmost Boundaries of Virtue, they become totally immersed and confirmed in Vice: For which Reason *Euphranor* begins with removing the Foundations of this Necessity, purging our Passions, and teaching us to despise *Wealth, Power and Pleasure*; or at least, to regard them as the *Means*, not the *End* of Life, the Instruments of our Happiness, if rightly used, but its greatest Bane if misapplied.

Urb. Pray, Sir, how does *Euphranor* proceed in such a nice Work?

Hier. As he reckons that the true Foundations of *acting or living well*, are to be laid in *thinking justly*, especially in those Subjects which concern us most, he is at the utmost Pains to rectify and enlarge our Views of *Human Nature, Civil Government, the Administration and Character of GOD, and the true Genius of Religion*. Thus, for Instance, he makes it appear, by
a beautiful

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a beautiful Detail, "That *our Nature* is formed for
 " *Truth, Religion and Virtue*, and that our Happiness
 " lies in the Practice of these."

Next, as to *Government*, he thinks it is of the utmost Consequence to have just Principles concerning it, as these will serve to convince us, "That a free
 " Government, which provides equally for the *Prerogative* of the *Governors*, and the *Rights* of the *Governed*, is the main Hinge upon which the *Virtue*,
 " and consequently the *Happiness* of Men and Nations
 " depend." *Euphranor* is of Opinion, "That Government is, or ought to be, the *grand Former* of
 " Men; not merely a Scheme for preserving their
 " Right and Properties, but a Plan of educating
 " Men to Virtue and a more extensive Happiness
 " than they are capable of, in the solitary State
 " of Nature." — "That it is the internal Fabric and Constitution, and not the Administration
 " of a Government, which renders it good or bad,
 " since a bad Government cannot, in the Nature of
 " Things, be well administred." — And, lastly, he thinks, "That it is the Government which forms the
 " People good or bad, and not they it." For this Purpose he recommends much the Perusal of *Plato*, *Aristotle*, and *Polybius* among the Ancients; and *More*, *Sidney*, *Nevil*, *Machiavel's* Discourses on *Livy*, among the Moderns; but, above all, the immortal *Harrington*, the great Oracle of modern Politics, who, by a fair and full Induction of historical Facts, has deduced the general Laws which introduce and govern the grand Crisis and Revolutions of the political World; and who upon these has erected a well-balanced and incorruptible Scheme of Government, by which every other Form is to be estimated, and counted more or less

less perfect, as it approaches to that, or recedes from it. From such Authors, and those written in the same Spirit, he thinks Men will imbibe that ardent Love of Liberty, that Spirit of Independence on the Fortunes and Vices of Mankind, and that inexplicable Hatred of Tyranny and Tyrants, however dignified by Rank and Titles, or supported by Numbers, which are the main Sinews of *public* Virtue, and the noblest Finishing, as well as the firmest Support of that which is *private*. Then as to *Providence*—but, I doubt, Sir, I have already tired you.

Urb. By no Means ; pray, Sir, go on.

Hier. I was going to say, that *Euphranor* reckons it of great Importance, that we form true Conceptions of *Providence*, if we would think neither too highly, nor too meanly of Life ; and not be too much elated, nor too much dejected by its Accidents. He considers “ the Universe as the City of God, or the great
“ Public to which all Beings belong ; and represents
“ impartial and unlimited *Goodness*, as the supreme Measure of the Divine Government, and *Virtue* as the
“ primary Law by which its Subjects are bound, who
“ are more or less happy as they obey or violate it.” Those Notions of *Providence* he reckons the Basis of such a rational Faith and Reliance on it, as will support a mild Resignation and Contentment, and open a calm and deep Source of Joy. And above all they will make us think well of the Almighty Governor, and stand well-affected to him. I know no Point of Speculation which he labours more, or dwells upon with higher Complacency, than his Character, and the amiable Genius of his Administration. For he is of Opinion, that the whole of our Religion will have a liberal or servile Cast, and prove the Joy or Burthen of our
Lives

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Lives, as our Views of these are fair and great, or dark and little. On these noble Sentiments of the *Deity* and his *Government*, and on these alone he thinks our Religion will stand firm and unshaken, because sustained by God, and not by Man. Such a Religion I have often heard him call the true *Balm* of Life, which upon being infused into the inmost Springs and Recesses of our Nature, will soften our Pains and sweeten our Pleasures: Sometimes he calls it the *Sun* and great *Enlivener* of human Life, which with its friendly Beams dissipates the Shades and Horrors of Adversity, and makes Prosperity shine with a brighter Lustre. At other Times he terms it the *Guide* and *Guardian*, the *Tutelar Angel* of Mankind; which points out the true Use of Wealth and Power, and inspires a noble Contempt of the Pomp and Parade of Life; which guards us against the false Allurements of Vice and Pleasure, and fortifies us against the *real* or *imaginary* Trials of Virtue, not by arming us with a *Stoical* Pride and Insensibility, but by teaching us to bear them with a meek Grandeur, and a silent Submission to the Will of God.

Urb. I should be glad to hear more particularly, in what Manner he represents the *Deity* and his *Government*.

Hier. As *Euphranor* has a strong and natural Vein of Enthusiasm himself, so he is at great Pains to cherish that Enthusiasm in us, which he thinks natural to the human Mind, and may be improved into a truly rational and elevated Spirit of Piety and Devotion. This he reckons is best done by a fair and genuine Exhibition of the Divine Majesty, the most august and lovely Object that can pass before the intellectual Eye. Accordingly, what an amiable Character does *Euphra-*

nor draw of God ! With what Rapture does he speak of him ! How do his Eyes sparkle, and his Face brighten, while he runs over his various Excellencies ; while he talks of him “ as the Parent of the Universe, “ and Father of Mankind,” while he paints him “ supremely wise and powerful, the Fountain of all “ Beauty, and the Giver of all Good !” *Benevolence* “ and *Love* he represents as the Characteristics of his “ Nature, and his other Perfections as Emanations “ from them, or Goodness in its various Attitudes and “ Acts.” *Sanctity* he calls, “ the Love of Goodness “ and Virtue, and the Detestation of their Contraries.” *Wisdom*, according to him, “ is only the Divine Art “ of contriving how to do Good, and *Power* the active unwearied Exercise of it. *Justice*, that Attribute of tremendous Name, ” he considers only “ as “ unbounded, impartial and steady Benevolence, steering a middle Course between an harsh Severity and “ a soft Indulgence, the more effectually to guard and “ secure the Virtue and Happiness of his Creatures.” He describes the Deity, “ as having no Interest separate from the World, or opposite to it,—as void of “ Passion,—superior to all Controul, yet ever acting according to the eternal Rules of Reason,— “ unchangeably happy in himself ; and that Happiness “ consisting in his darling Employment of doing Good, “ and communicating Happiness without any Limitation but the various Natures of his Creatures.” He represents him, “ as sitting at the Helm of Affairs, “ comprehending Heaven and Earth with all their Inhabitants in his paternal Eye,—with infinite Foresight and Oeconomy, reconciling their different and “ apparently jarring Interests into the Good of the “ whole,—laying out every Thing in Number, “ Weight

“ Weight and Measure,—and guiding the Universe,
 “ through all its Periods and Revolutions, with an
 “ amazing Depth of Conduct, to final Perfection and
 “ Happiness.”

Simp. This, Sir, is a Picture of a God whom Infidels might love, and Atheists adore. You put me in Mind, *Hiero*, of an Address which he made to us the other Day, as we stood about him in a Ring, while you and *Philander* were gone out to pay a Visit in the Neighbourhood. I was so wonderfully delighted with it, that I immediately wrote it down, as soon as I retired to my own Apartment.

Urb. Pray, Sir, if you please, let us hear it?

Simp. After he had taken Notice of the different Characters given of the Deity by a few Sects of Religionists, he looked at us with an Air of deeper Attention and Solemnity; and, to the best of my Remembrance, went on to this Effect.

“ Have you ever, Gentlemen, bestowed any serious
 “ Thoughts on the great Original of your Existence
 “ and Happiness, or viewed him in a proper Light?
 “ I cannot doubt but that you have often felt and
 “ wondered at the Tenderneſs, and diſintereſted
 “ Goodneſs of your own Parents. Did it never ſur-
 “ priſe you to ſee them ſo vigilant and anxious for
 “ your Welfare, providing for you with an unwearied
 “ Activity, without any Hope or Deſire of a Return,
 “ concerned and dejected when any unhappy Acci-
 “ dent beſet you, delighted with your good Fortune,
 “ but above Meaſure charmed to behold you opening
 “ by Degrees into the amiable Bloom of Youth and
 “ Reaſon? When you were corrected by your Parents,
 “ have you not afterwards reflected with how much
 “ Reluctance they did it, what Mildneſs was mixed
 “ with

“ with their Severity, and with what Fondness they
 “ received you again into Favour? Have you never
 “ observed a Tear of Joy trickling down a Father’s
 “ Cheek, when you did well, or the deep Groan fetch-
 “ ed from his Heart, if at any Time you have disho-
 “ noured yourselves or his Family? Have you marked
 “ the Tenderneſs of a Mother, when ſhe hung over
 “ your Sick-bed, diſſolved in Pity and Tears? Did
 “ you take Notice of her ſilent Rapture, when ſhe
 “ beheld you reſtored to Health and Vigour? Such,
 “ Gentlemen, ſurely ſuch moſt of you have found
 “ your Parents to be.—But not only ſuch, but in-
 “ finitely more is the Father of us all. He loves us
 “ better than we do ourſelves. He has all the Ten-
 “ derneſs of a Parent without any of the Folly,—
 “ has no Intereſt in loving us, but our Good;—
 “ is ever watchful and active for our Happineſs;—
 “ loves his Children infinitely, yet without frail Fond-
 “ neſs or blind Partiality;—is acquainted with our
 “ Frame, and therefore pities us,—remembers that
 “ we are but Duſt, and therefore forgives us. When
 “ he gives us Pain, it is to retrieve us from greater,
 “ —when he corrects it is to reform,—when he
 “ wounds and makes deep his Inciſions, it is only to
 “ cure the more thoroughly. When Mildneſs will
 “ not win us, he changes his Conduct and viſits us
 “ with Severity, the better to reclaim us. But when
 “ he puniſhes, it is with Averſion, for Judgment is
 “ his ſtrange Work—he is ſlow to Anger, and
 “ even then tender amidſt his Severity, and ſwift to
 “ ſhew Mercy. He cannot feel Sorrow, yet treats us
 “ as if he did. His Happineſs admits of no Addition,
 “ yet he communicates Pleaſure to us, as if by doing
 “ ſo

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“ so he increased his own. This is the Parent of Man-
 “ kind ! This is their Physician, and this their Friend,
 “ infinitely wise and supremely good, the Almighty
 “ Maker and righteous Governor of the World ! ”

While the good Man delivered these amiable Sentiments, I could not help thinking him inspired by some heavenly Genius ; his Air and Gestures had something grand and majestic. You must believe he gives you the Image of his own Heart, he speaks with such a Feeling of Divine Goodness.

Urb. Indeed the Draught you have given us, is exceedingly engaging ; I should like much to hear and see the good Man in these extemporary Effusions.

Simp. The Serenity and Grandeur of his Aspect and Manner do certainly bespeak a more than ordinary Elevation and Dignity of Sentiment. I have frequently thought, that not only nearer Views of the Divinity than Mortals commonly take, assisted him to draw those finer Pictures, but that he borrowed their warmest Colours from the living and visible Transcript of Divinity, he exhibits in his own Character and Conduct.—For, indeed, he seems to move in a superior Orb to the Rest of Mankind,—to live for others, not for himself. He is quite a Stranger to little Views of Interest. To do good is so natural to him, that he often does it without Thinking ; and when he sets about it more solemnly he indulges the Habit of Goodness without Fear of Ingratitude, or Hopes of a Requital : In short, (if any Comparison or Translation of Imagery be allowable between the Creator and his Creatures) to suppose the Virtues of *Euphranor* stretched to Infinity, gives you the Idea of *God*. Therefore I do not wonder he speaks so truly and feelingly of the infinite

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Original, whom he so ardently and amiably endeavours to copy.

Urb. What Pity is it that so few of the Instructors of Youth are of Characters so eminent for Virtue, they might then do as much Service by their Example as by their Instructions, and perhaps more too.—Have you any Thing further of his to take Notice of, on those interesting Subjects?

Hier. Yes, I remember lately on a solemn Occasion, he told us a beautiful *Mythological Tale*, which appeared to me to contain a general Sketch of the great Outlines of the Divine Character and Administration. As I took it down in Characters from his own Mouth, I believe it is pretty exact; and as it happens, I have it now about me, if you have a Mind to hear it.

Urb. By all Means, you will oblige me much.

Hier. He had been talking on the very Subject we are upon, the different Views of Men in the Affair of Education, and the several Ways they fall upon to accomplish them. And having taken Notice of the Difficulties that often arise from what is commonly called *Interest*, *Ambition*, and the *unfavourable Aspect of human Affairs*, which frequently pervert the Aims, and damp the better Resolution of Mankind in the Journey of Life, he thus went on;

“ Blind and erring Men! Who pursue the Shadows of Power and a little sordid Interest, and admire the mere Varnish of a Name, while you ignorantly forego true Honour, real Power, and a refined incorruptible Good! How partial are your Views, who look not beyond the little Spot which you inhabit, or the narrow Limit of your mortal Career! Surely that Man is truly and only wise, who calling to Mind the Immensity of Nature, considers

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“ considers himself as placed amidst the intelligent
 “ Creation, by the universal Superintendant, in a
 “ glorious Field of Action and Trial, where he is to
 “ be trained up for higher Degrees of Virtue and
 “ Perfection ; and who, connecting the past with the
 “ present Time, and the present with that which is
 “ future, refers his Views to the whole Extent of his
 “ Duration. Such an Actor will not suffer the In-
 “ terests of a lesser Period to supplant those of a
 “ greater, but will consider the entire Part he has to
 “ act, and conduct himself by one invariable Rule of
 “ Reason and Virtue, maintaining the Consistency
 “ and Integrity of his Character even to his Exit ;
 “ being always secure that no real Interest of his
 “ can suffer in the most embroiled Scenes, while he,
 “ who presides in the great *Drama*, lives to befriend
 “ him in every Period of Existence, and fully to ap-
 “ prove of him when he quits the Stage. What can
 “ possibly damp a good Mind under the Government
 “ of the best Mind, where Wisdom and Order reign
 “ in Perfection, and where the Beginning, Middle
 “ and End of Things conspire, by the unerring Di-
 “ rection of One, to universal Good ? When I con-
 “ sider the DEITY in the Character of the *universal*
 “ and *all governing Mind*, and reflect upon the differ-
 “ ent Periods of his Godlike Administration, I am
 “ apt sometimes to please myself by fancying some
 “ sacred Order, like that I am going to tell you, un-
 “ folding itself in the Origin, Constitution and Oe-
 “ conomy of the Universe ; which for the Sake of Il-
 “ lustration as well as Ornament, I have wrought in-
 “ to a Kind of Mythological Tale.”

“ The *Supreme Mind* having dwelt in Light from
 “ Everlasting, uncircumscribed by Time or Space,

“ complete in himself, and serene and undisturbed in
 “ the Possession of his own Perfection; produced before
 “ the Birth of Time, two divine Powers of immortal
 “ Youth and Beauty, called in Heaven *Urania* and
 “ *Eunoea* : In them the Image of their Parent shone
 “ entire, and with full Splendor. These divine Twins,
 “ brooding over the dark Abyfs, called forth from
 “ thence by his creative Mandate, the vast Orb of
 “ Being. *Urania*’s Person and Countenance cannot
 “ be described, being invested with such excessive
 “ Brightness, as is not to be sustained by mortal Eye.
 “ In her Right Hand she held a golden Compass, with
 “ which she measured, spread out, and rounded the
 “ Whole of Things : In her left hung a prodigious
 “ Chain, by which were suspended infinite Orders of
 “ Creatures, which are ever moving upwards, in infi-
 “ nite Progression, to the Throne of their common
 “ Parent. *Urania*, at the Instigation of her Sister,
 “ blended Light and Darkness, Good and Evil, with
 “ the various Forms and Elements of Being ; in such
 “ a Manner as that Light and Good are still predo-
 “ minant, and, by her divine Art, are produced from
 “ their Contraries.”

“ *Eunoea*’s Aspect is fair, and blooming as Light,
 “ brightened with such a majestic Air of Sanctity, as
 “ almost dazzles the Sight of Celestials themselves ;
 “ but a divine Benignity diffuses so mild an Air over
 “ all, as cheers the dazzled Eye, and beams from one
 “ Pole of the Universe to the other. Before her
 “ stands a resplendent Lamp, in which a sacred Flame
 “ burns for ever, without being consumed. From
 “ thence she enlivens the mighty Mass with genial
 “ Heat and Vigour, and fills the Almighty’s numerous
 “ Offspring with those vital Energies which ever urge
 “ them

“ them to re-ascend to him. She rode in a flaming
 “ Chariot, attended with a bright Train of heavenly
 “ Powers, through the wide Empyrean round the
 “ whole Circle of Being ; while the Planets and Con-
 “ stellations danced their harmonious Rounds about
 “ her, and the Quires of Heaven sang for Joy.”

“ *Urania* casting her Eye to the utmost Limits of
 “ her Father’s Empire, pitches upon *Pronoea*, one
 “ of the eldest, and most quick-sighted of the Immor-
 “ tals, to rule this great Dominion. She invests her
 “ with a golden Sceptre, which she received from the
 “ Father of Gods and Men, Emblem of universal and
 “ unlimited Power ; and bids her superintend the Mo-
 “ tions of the Elements, and the Operations of all the
 “ Creatures which inhabit them. *Pronoea* having re-
 “ ceived the Sceptre, and those ample Powers from *U-*
 “ *rania*, her elder Sister, whose Form and Beauty she
 “ represents with milder Lustre, stretched her golden
 “ Scepter over the wide Domain of her immortal Sire,
 “ and divided Light from Darkness, bid Chaos sepa-
 “ rate, Order rise, and Time, then in youthful Bloom,
 “ begin his annual Course, Day and Night, Motion
 “ and Rest succeed alternately, and run their eternal
 “ Rounds.

“ And now having impressed the vital and never-
 “ failing Energy, she goes forth in silent State, to
 “ execute her high Commission, and performs her an-
 “ nual Circuits through the numberless Provinces of
 “ her mighty Charge, which she divides into three
 “ grand Districts. The First she assigns to the Domi-
 “ nion of *Reason* ; the Second to that of *Affection* ;
 “ the Third to that of *Sense* : Over all these she pla-
 “ ced *Nature*, as her Substitute and Deputy, who be-
 “ cause of her Likeness to her, is often taken for her,

“ and blindly adored in her Stead by erring Mortals;
 “ Though *Nature* directs the special Laws of eve-
 “ ry District, for the particular Good of each; yet
 “ *Pronoea*, instructed by her Sister *Urania*, established
 “ this universal Law, “ *That the different Orders of*
 “ *Being in each District, shall in Proportion to their*
 “ *several Degrees of Perfection, move onward, from*
 “ *Stage to Stage, to the Orders next above them, and*
 “ *be succeeded by those immediately below them, and all*
 “ *this in a continual Series of Progression without any*
 “ *End or Limit.*” “ In Consequence of this general
 “ Law, there is no Void or Chasm left in the Scale
 “ of Beings, and all the middle Orders that lie between
 “ the wide-distant Extreame partake something of the
 “ Natures immediately above and below them,
 “ and run into one another, to maintain the marvel-
 “ lous Junctures and Plenitude of Being.”

“ *Pronoea* did likewise settle the great Year of the
 “ Universe, and appointed its successive Seasons of
 “ *Winter, Spring, Summer and Autumn*, through
 “ which it rolls, even as the little terrestrial Ball.
 “ During these, it is decreed that the *Outward Frame*
 “ of Nature shall rise, and refine with the *Intellectual*
 “ and *Moral*, in continual Progression, the one being
 “ adjusted to the other in the nicest Harmony and
 “ Proportion; so that however deformed or defective
 “ some Appearances may seem to mortal Eyes, which
 “ scarce take in a single Season of the grand periodical
 “ Circuit, yet they are only successive Steps and Evo-
 “ lutions of the original Plan, projected by the im-
 “ mortal *Urania*; and not unforeseen Abortions, or
 “ temporary Expedients to rectify the Errors, or sup-
 “ ply the Defects of former Parts.”

“ On *Pronoea*’s Left-hand are placed two capacious
 “ Vessels, the grand Repositories of *Good* and *Ill*, and
 “ of all those Ingredients which enter into the Com-
 “ position of human Life. From these she dispenses
 “ *Pleasure* and *Pain*, *Riches* and *Poverty*, *Honour*
 “ and *Disgrace*, sometimes separately, sometimes blen-
 “ ded together in various Proportions. How unequal
 “ soever those Distributions may appear to short-sight-
 “ ed Men, they are made according to an invariable
 “ Law, established by *Urania*, “ *That superior Hap-*
 “ *pineness shall always accompany Virtue, which is of*
 “ *such Almighty Power, as to alleviate every Ill, and*
 “ *exalt every Good of Life ; and that an Over-balance*
 “ *of Misery shall continually attend upon Vice, which is*
 “ *corrected, and often removed by Misfortunes, but ge-*
 “ *nerally increased, and withal punished by Prospe-*
 “ *rity.*” “ Notwithstanding this, *Good* and *Evil*,
 “ *Virtue* and *Vice*, are often mistaken, the one for the
 “ other, by erring Mortals under the Dominion of
 “ *Affection.*”

“ *Pronoea* does likewise govern Mankind by ano-
 “ ther Law, which is engraven in indelible Charac-
 “ ters on the Hearts of all, “ *That every State*
 “ *through which they pass, shall be a State of Trial,*
 “ *to that which next succeeds it ; and that in Proper-*
 “ *tion to their Behaviour and Improvement of her Dis-*
 “ *tributions of the former, such shall their Condition*
 “ *be in the Latter.* In Consequence of this immu-
 “ table Law, the Sons of Men are distributed into
 “ their various Orders and Conditions ; and, accord-
 “ ing to their respective Conduct, advance faster or
 “ slower in the Scale of Being.”

“ By these primary Laws of our System, which have
 “ *Urania*’s Seal affixed to them, and are linked to-
 gether

gether as with an adamantine Chain, the heavenly Sisters exercise and train their Parent's Offspring in each successive State, educe Wisdom from Folly, and Beauty from Deformity, build Strength on Weakness, and make Pain the Parent of Joy."

"*Pronoea* further appoints a Divine Power, of a most awful Form and Appearance, to superintend their Execution, called *Nemesis*; who in *one* Hand grasped a flaming Torch, by which she pierced the darkest Retreats of Nature, and revealed the most hidden Crimes in open Day; and in the *other*, she brandished a Scorpion-Lash, with which she chastised the Sons of Vice and Folly. Her Aspect breathed irresistible Terror, and she moved with such tremendous Majesty, as shook Heaven and Earth to their Foundations."

"*Pronoea* limits the Period of the Life of Mortals within a little Circle of Duration, in which Mankind run their several Careers, and then quit the Scene to make Way for new Comers. And lest they should sink into the lower Orders of an inferior Kingdom, she commits them to the Guardianship of a certain Genius of a mixed Character; holding partly of *Reason*, and partly of *Imagination*: called the *Genius* of *human Nature*, whose piercing Looks, and homely Appearance, bespeak at once Ingenuity and Candor. He takes the Charge of Mankind when they are born, and conducts them through Life, till the Time of their Departure to other Regions. During the first Period of *Pronoea's* Administration, the *Genius* of *human Nature* governed the Tribes of wandering Mortals; but notwithstanding all his Diligence and Care, Disorders multiplied, her Sons destroyed one another, many

" were

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“ were torn by wild Beasts, and many died before they
 “ were half formed and provided for; few reached the
 “ appointed Term of human Life. *Pronoea* pitying
 “ the State of her unfortunate Charge, represented their
 “ forlorn Condition to *Urania*; who immediately dis-
 “ patched one of her Family and Handmaids to nurse,
 “ protect, and train up the exposed Race, Her Name
 “ was *Politeia*: She was wrapped in a long Robe of
 “ an Azure Colour, over which was cast a dark Veil,
 “ having many mysterious Figures and Characters
 “ on it; she held grasped a Sword in one Hand, and
 “ a *Cronucopia* in the other; and had Something
 “ inflexibly stern and awful in her Aspect. She ap-
 “ peared infinitely wakeful and industrious, and of
 “ steady, yet polished Manners. *Pronoea* having in-
 “ structed her with full Powers, she went about teach-
 “ ing wandering Mortals the Arts of Life, of building,
 “ plowing, sowing, weaving and working in Metals;
 “ she gathered them into Houses and Cities, distin-
 “ guished them into Families, Tribes and Communi-
 “ ties, and blessed them with Laws, Government and
 “ Civil Institution.”

“ It was under the Regency of *Politeia*, that *Ex-*
 “ *perience* bore *Philosophy* to *Contemplation*; who
 “ was produced into the World by the Assistance
 “ of *hoary Time*. She partakes of the Coolness
 “ of her Father, and the Prudence of her Mother; and
 “ holds an *Harp* in the one Hand, and a *Speculum* in
 “ the other, and acts as Counsellor and Assistant to
 “ *Politeia*, whose Government is most firm and suc-
 “ cessful, when she is most under her Influence and Di-
 “ rection. Mankind lived, for some Time, secure and easy,
 “ under the joint Guardianship of those Sister-Powers,
 “ till *Ambition*, *Avarice*, and the Love of Pleasure in-
 “ troduced

introduced Fraud and Rapine, Luxury and Profusion,
 and the other Vices of polished Life ; Tyrants rose
 and banished the Guardian-Genius, under whose
 Wings they had grown up. Order ceased, Laws
 became vain, *Lust* governed, and a *Public* was no
 more. For *Power* set on by *Passion*, refused to be
 controuled, and *Corruption*, the Daughter of *Cun-*
ning, that squint-eyed and short-sighted Power,
 and of *Lust*, that headstrong, unruly Monster
 worked so deep and by such hidden Mines, that
 either Law could not detect, or Authority could
 not punish her. Therefore *Pronoea*, the Guardian
 of Mankind, applied to the Father of Gods and Men,
 who did thereupon send another Majestic and Hea-
 ven-bright Power, to the Relief and Protection of
 her unhappy Wards. Her Name was *Eusebeia* :
 She bore her Father's Thunder in one Hand, and a
 Branch of Olive in the other, mild Emblem of Peace.
 Having applied herself to heal the Disorders which
 her Sister *Politeia* could not repair, she charmed and
 purified Mankind by her heavenly Institutions, and
 awed them by her wholesome Terrors. So that
 Society and human Affairs began to put on a new
 Face, Order revived, Laws recovered their baffled
 Force, Liberty resumed its native Honours ; Men
 pulled down those Temples which had been dedi-
 cated to the infernal Powers, *Pride*, *Ambition*, *Ava-*
rice and *Superstition* ; and returned to the Adoration
 of the supreme God. They lived in mutual Concord
 and Security, honoured their Country as their com-
 mon Parent, and without much Pain or Disturbance
 from abroad, finished the Period of their earthly
 Destination. By the united Influence of *Eusebeia*
 and her Political Sister, who by Rays borrowed from
 her

“ her did now shine with double Strength and Lustre,
 “ human Affairs are conducted with as much Order
 “ and Decency as can be expected in the Empire of
 “ *Affection*. And the Management of this vast Province
 “ is still rendered easier, by the Aid, of two subordinate
 “ Powers, who are of celestial Origin, and properly
 “ Retainers and Hand-maids to *Politeia* and *Eusebeia*.
 “ They are called *Mnemosyne* and *Paedeia*, and
 “ have an hardy but ingenuous Aspect, are patient of
 “ Toil, apt to be taught, formed for Action, and of
 “ unwearied Industry. These are employed by the
 “ Ministers of *Pronoea*, to open the Views of Youth,
 “ to tame the ruder Passions, to form them to Order
 “ and Discipline, to guide them unhurt through the
 “ wiley Trains of *Pleasure*, and to qualify them for
 “ a polite, virtuous and religious Life. These illustri-
 “ ous Powers have *Rivals not a few*, who assume their
 “ Name and Air, and deceive many by the Pomp of
 “ their Appearance; but it is they alone who are em-
 “ ployed by *Pronoea*’s Ministers, and accomplish Youth
 “ in those important Arts of commanding themselves,
 “ or others that deserve the Name. All the Rest, how
 “ plausible or pompous soever, are mere Pretenders.”
 “ Thus, by the transcendent Care and Goodness
 “ of *Pronoea* and the wise Administration of her De-
 “ puties, Mankind run the Race prescribed to them by
 “ the immortal *Urania*, and enjoy a State of tolerable
 “ Ease and Tranquillity, till they reach the destined
 “ Goal of Mortality. Then the Curtain that divides
 “ the lower from the upper World, drops, and all the
 “ Generations of Men are gathered toget her by *Pro-
 “ noea*, before the great Judge of the Quick and the
 “ Dead, who resigns them into the Hands of *Justice*,
 “ to receive the Reward of their equal Doings, or de-
 “ livers

“livers them over to *Nemesis*, to be punished for
 “their Misdeeds, in Abodes suited to their respective
 “Characters. Then is that Scene shut up, and an-
 “other vast interminable one opens, the several Peri-
 “ods of which are involved in awful Darknefs, be-
 “yond the Ken of Mortal Eye.

“One Thing, however, is revealed by *Urania*, as
 “recorded in the Archives of Heaven, That at cer-
 “tain Periods hid in the Bosom of Eternity, the Sons
 “of *God*, as they fulfil the several Stages of their Pu-
 “rification, shall be assembled by *Pronoea* in the Pre-
 “sence of their eternal Parent: At that Time will
 “she deliver them up to her Father, who will now unite
 “the Subjects of her wide-extended Empire, who are
 “immutably established in a Course of Virtue, under
 “the immediate Dominion of *Eunoea*, his best-belov-
 “ed. Then *Eunoea* will lead forth the Sons of God
 “into the Mansions of Beatitude, where they shall
 “continue without any End of Duration.”

Here *Euphranor* paused for a while, as if he had
 been absorb'd in the Grandeur and Majesty of the Uni-
 versal Drama, which he thus exhibited in Miniature;
 then turning to us with an Air perfectly mild and se-
 rene, he concluded his Discourse after this Manner;

“You see my young Friends, *What* you are, the
 “honourable Part given you to act, the noble Theatre
 “upon which you are to play your Part, the august
 “Assembly who are Spectators of your Conduct, and
 “the glorious Prize which will be conferred upon
 “those that quit themselves like Men. Know then,
 “and knowing it, support the Dignity of your Rank
 “and Character, and remember the Importance of the
 “Work assigned to you. Though you are confined at
 “present to a little Spot, yet consider in what a World
 “you

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" you live, how august and great, the Work of a God ;
 " therefore do not confine your Views and Ambition
 " to one of its transitory Stages, but adjust these to
 " the Duration of the Universe and the generous Views
 " of its Author. Be not concerned what Part is given
 " you, but how you act it : remembering, that it is the
 " Actor that dignifies the Part, rather than is digni-
 " fied by it ; and that Riches and Finery, oftner en-
 " cumber than assist him, in the Execution of his Part.
 " Esteem no Pleasure genuine or lasting, but what
 " springs from the Gracefulness of the Part allotted
 " you ; and count that Interest both sordid and preca-
 " rious, which is earned by departing from it. Forget
 " not, Oh ! forget not, the eternal Laws of Action in-
 " variably fixed by *Provea*, nor dread that her faith-
 " ful Sons shall fail of their Reward, while she sits at
 " the Helm. If you can approve yourselves to her,
 " be not anxiously concerned what Figure you make
 " in the Eyes of your Fellow-Actors. And whatever
 " Competitions arise among them, or whatever Dis-
 " orders perplex these lower Scenes, be not discom-
 " posed by them, nor let them divert your Views
 " from those august ones, which the present serve to
 " introduce, and which will be opened to you, when
 " by a due Course of Trial and Purification, you are
 " prepared to enter upon them. Let a sober Philo-
 " sophy, enriched by Experience and ripened by Time,
 " direct your Views of Nature, Life and Government.
 " Let the pure Love of God and Man govern and
 " warm your Heart, and give Lustre to all your Actions.
 " Let a Religion, neither soured by Superstition, nor
 " over-heated by Enthusiasm, add Nerves to your Vir-
 " tue, and support you amidst the Ills of Life. Keep
 " to the Character you bear with Steadiness and Uni-

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“ formity to the last, and be it high, be it low, you
 “ shall be as much approved as if you had bore the
 “ highest. Still look forward to the final Issue of
 “ Things, and, amidst the little Perplexities and Dis-
 “ appointments of Life, represent to yourselves that
 “ solemn Audit, when, in the View of the general
 “ Assembly of the Sons of God, you shall be thought
 “ worthy to enter into the Realms of perfect Love and
 “ perfect Happiness. Press on therefore with a gene-
 “ rous Ambition to the Consummation of your Virtue,
 “ and the highest Perfection of your Nature. Act
 “ always under the Eye of God, and in Concert with
 “ him, by filling up, according to your small Measure,
 “ that Plan of Happiness which he has projected; be
 “ great, like him, in doing Good for Goodness Sake,
 “ being equally unmoved with Praise or Blame, neither
 “ seduced by Pleasure, nor subdued by Pain. Having
 “ fixed this Aim as the Scope not of your mortal Life
 “ only, but of your immortal Duration, let all your
 “ Views point steadily towards it; let all your Studies,
 “ the Whole of your Education and Business in Life,
 “ like so many Lines, concenter here, that this Twi-
 “ light State may be a constant Progress towards Per-
 “ fection, and a natural Introduction to all the future
 “ Stages of your Improvement. When, at length,
 “ the great Master of Life calls you off from this lower
 “ Stage, depart with Dignity and Ease; and having
 “ fulfilled the Part assigned you, you will be trans-
 “ lated to a more glorious Theatre, and a more im-
 “ portant Part, and shine as the Stars of Heaven,
 “ blessing and blest for ever.”

Thus does *Euphoranor* instruct his Pupils, and point
 out to them the great Lines of their Duty and Interest.
 And now, Sir, as we have complied with your Request,

you

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you will oblige us by telling us frankly, how you like his Doctrine and Manner of enforcing it.

Urb. I confess, Sir, there are some Things in the Piece of Mythology you have read to us, which I do not so readily enter into; but I cannot help being struck with the Grandeur of such Parts of it as I understand, and the Weight and Importance of his other Discourses; yet, as you and he have opened a new Scene to me, and suggested several Things to my Mind which deserve Consideration, I think it a Piece of Justice I owe myself and Son, as well as *Euphranor*, to review them at Leisure, before I come to a Determination about a Business of such Consequence as my Son's future Happiness; and when I have maturely weighed every Circumstance, I will then beg Leave to trouble you with an Account of my Resolution: Mean Time I thank you heartily, Gentlemen, for your kind Offices. We approved of *Urbanus's* Resolutions, and so we parted at that Time.

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DIALOGUE XIII.

SOPHRON is a great Admirer of the *Ancients*, and seems to have imbibed the Spirit of an *Athenian* or an old *Roman*. The Genius of *ancient Wisdom* he reckons not only totally distinct from *modern*, but of a more divine Nature. One would take him for a perfect *Enthusiast* on this Head, or imagine that he had studied in the *Old Academy*, or been of the *Tusculan Club*: he talks with such Raptures of the bright and polished Ages of *Greece* and *Rome*. Sometimes I have thought him initiated in the *greater Mysteries*, in which he fancies a more profound and marvellous Strain of Wisdom than is commonly believed; at other Times I have rallied him as an *Heathen Priest*, and told him I verily believed he was infected with the Spirit of the *Delphic Oracle*. But the Spirit he breathes is so mild and beneficent, that it is impossible to be angry with him, even though it leads him to rail sometimes at modern Institutions, and modern Seats of Literature. Therefore we can bear, nay be entertained with his Oddities, when he speaks of introducing ancient Institutions, and reviving ancient Manners, and while he projects imaginary Schemes for the Benefit of a rising Age.

Having lately made an Excursion to one of the Universities, and being returned quite full of his Tour, he could not help discovering the, other Night, Something of his usual Zeal. His Eyes sparkled with an uncommon Ardor, and seemed to portend some lively

Eruption

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Eruption; to which at length he gave Vent in the following Manner.

When I roamed, the other Week, through the University of ***. methought I was transported into the shady Bowers and Porticos of the old *Lyceum*. I was struck with the *Gothic* Grandeur and wild Magnificence of some of the Buildings. And while others displayed their fair Proportions, they called back to my Mind the Simplicity and Majesty of *Grecian* Architecture. I travelled through the beautiful Repositories of ancient and modern Learning, as if I had been walking on enchanted Ground, and was come to the Fountain-Heads of Science. I admired their Order and Elegance. and observed with no small Delight, the Curiosities of Nature and Art, the Collection of many Ages, poured out before me in rich Profusion. The charming Walks and Gardens with which it abounds, seemed designed to favour the Genius of Scholars, and invite to Contemplation. And the spacious Courts and Bowling-Greens afforded Opportunities of Exercise and agreeable Toil, to fill up the Intervals of Study. I was at once awed and pleased with the venerable Appearance of the Masters and Professors, whose Robes and Gravity seemed the slightest Badges of their Capacity and Erudition. The healthful Looks and sprightly Ardor of the Fellows and Students, bespoke as well a strict Temperance, as a noble Ambition after Science. I was particularly delighted, that so many Adventurers in Learning were, by the Liberality of the public Appointments, not only raised above Want and a servile Dependence, but enabled to prosecute their Studies, unencumbered with the Cares of Life.

"O! happy Seat of the Muses," said I to myself, "where Science is dispensed in liberal Streams over all

the Nation, and into distant Regions. Thrice happy
 thy peaceful Members, who far removed from the
 Din of Arms, the Pomp of a Court and Toils of
 mercenary Arts, explore Truth, and dwell with
 Wisdom in the venerable Museum, or the shady
 Grove. Liberal Nurse of Arts, Parent of Ingenu-
 ity and Learning, always employed in forming the
 Minds of Youth, and training them up for all the
 domestic, social and civil Arts of Life! Hence arise
 our Scholars, our Senators, our Magistrates, our Lu-
 minaries in Church and State to enlighten and civi-
 lize our own and future Ages.

Thus, Gentlemen, did I entertain myself with those
 delightful Prospects, the Foundation of our common
 Felicity. By Degrees my Curiosity awakened and put
 me upon Enquiry, by what Train of Culture the Man-
 ners of the Youth are formed, and what Arts those
 professed Masters of Literature employ, to raise such a
 glorious Nursery of the Public.

Upon a near Inspection, I found that the Rules and
 Forms of the University were exceedingly strict and
 regular—that the Hours of Attendance upon Church
 were prescribed by Law, and severe Penalties denounced
 against Absence—nay, that the Hours of eating, as-
 sembling together and sleeping were appointed by Sta-
 tute; so that if any Person was found out of the Col-
 lege, or in a Public House, after the Statute-hour, the
 Proctor might order him to be gone, and punish him
 for his Irregularity. I found likewise, that the Subordi-
 nation of Ranks, a prime Engine of Discipline and
 Order was admirably observed—that the Fellows kept
 the Scholars at a proper Distance,—that the Professors
 maintained their Dignity with a becoming Stateliness
 and Reserve,—that the Figure of a Cap or Gown-

sleeve

—sleeve intitled the Wearer to a certain Degree of Familiarity and Honour, or taught a suitable Lesson of Humility and modest Carriage. I found, in short, that every one had his Studies, his Business, nay his Opinions, and the whole Train of his Life marked out for him—and that if any deviated from the received Standard, there was an excellent Order of Courts and Judges appointed to chastise him for his petulant Love of Singularity, and to reclaim him to the wholesome and authorized Method of thinking and acting. Such was the Discipline of Manners.

As to literary Culture, I learned that public Discourses and Disputations were prescribed to all the Students, in which they have Opportunities of whetting their Wit, by *logical* Subtleties and Distinctions, and of exercising their Learning and Eloquence in declamatory Effusions. To awaken their Genius, and reward their Industry, after a certain Period and Course of Purification and Trial, they have honourable Titles or solid Benefices conferred upon them. Hence that Contention you see among all Ranks who shall ascend fastest and mount highest in the Scale of Honour and Pre-ferment. I was informed likewise, that on stated Occasions, the Men of superior Genius entertain the learned Body with Lectures on every Branch of Science; for which stated Task they have handsome Appointments—and that beside these, the Youth may chuse Men of the greatest Accomplishments for their private Tutors, who add to their more solemn Praelections written Courses, and Extracts of Philosophy, which the Students may copy out, at their own Leisure. Thus wisely has this learned Body provided for the Improvement of the Minds of the Youth.

While

While I was running over in my Mind this admirable Oeconomy, and anticipating its happy Effects, shall I tell you, Gentlemen, an odd Thought that came across me.

Ay do, said *Eugenio*, pray let us have it, I warrant now you want to find some Flaw in those excellent Orders, which have been contrived by the wisest Heads, and have stood the Test of many Ages.

Why, truly, Gentlemen, replied *Sopbron*, I do not pretend to censure the Constitution or Conduct of this, or any other learned Body, either at Home or Abroad. Far be it from me, to arraign the Wisdom of my Superiors in Years and Experience: I was only wondering, as I am apt sometimes to compare ancient with modern Things, especially as I had the *Lyceum* suggested to my Fancy, by those agreeable Scenes which opened upon me; I say I began to wonder how it has happened that the general Strain of *modern Education* is so widely different from the *ancient*. All the Differences did not occur to me, but one appeared so remarkable, that I could not help remembering it.

The Ancients seemed to think, "That the principal Design of Education is to train up good Citizens and useful Members of the State in their respective Characters and Relations of Parents, Children, Magistrates, Subjects, Soldiers, Countrymen."——But, the apparent Design of modern Education, as far as I could ever learn it, seems to be, "To equip a Scholar, or to teach one, by Means of a certain Trade or Profession, the readiest Knack of making Money, without any Regard to a *Public*, or to social Connections." A Stripling is sent to School to learn to read and write and understand Figures, that he may do *Business*, as it is called, by which is meant to make
a For-

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a Fortune, or to know how to keep and improve one if he has it. Then perhaps he is sent to the University to go through a Course of the Liberal Arts and Sciences in Appearance, and to accomplish him as a Man of Learning; but in Effect, that by passing through the usual Forms and Degrees in one of the established Seats of Literature, and making proper Acquaintance there, he may secure a Livelihood, especially in the Church, for which our Colleges seem to have been principally designed as Nurseries, and be *legally* qualified to hold some Preferment, with as little Labour and as much Advantage to himself as possibly he can. Or the young Squire is sent *thither* to fill up the inglorious Interval between Childhood and Maturity, of which he knows not how to dispose. There he learns, if he learns any Thing at all, to chop a little Logic, or to conn over a few insignificant Phrases, to make his Brother Fox-hunters stare at his huge Erudition. A young Lad is put Apprentice to a Merchant or Tradesman to learn a Craft, or Way of earning a Livelihood; but is it considered as it should be, to which Profession his Genius inclines him most, or in what Character he may serve his Country best? There are Schools and Colleges to instruct the *Apothecary*, the *Physician*, the *Divine*, in their respective Professions; but in what Schools are they taught to be *good Men*, what Arts are employed to form them honest Citizens, and to qualify them for sustaining their several Characters with a becoming Dignity and Decorum, as Sons of the Public and Members of particular Communities? Whereas *ancient Wisdom* seems to have gone upon a different Scent. That looked upon Man as a *political Creature*, and considered him chiefly in his *social and civil Capacity*

capacity, and was at proportionable Pains to form him a good and useful Man in this Sense. The Youth were reckoned the Children of the Public more than of their own Parents, and were taught to look upon the Common-wealth as their common Nurse and Parent, to which their highest Affection was due, and to whose Service they were to refer all their Designs and Actions. The Education in old *Persia*, in *Crete*, *Lacedemon*, *Athens* and *Rome*, was adapted to form and nurse a sober, brave and public-spirited People. They took different Roads indeed, but all led to the same End, the fashioning the *Manners* of the Citizens, and fitting their Bodies and Minds for public Service. The *Gymnastic Arts* formed good Soldiers, Seamen and Labourers. *Dancing* was not considered as a Matter of mere Pleasure, but as an useful Instrument to soften their Manners and give Agility and Strength as well as Gracefulness in Motion. *Hunting* was used as an Apprenticeship for War. *Tactics*, *Mechanics*, and the *politer Arts* were employed to impress them with a Sense of their Relation to the *Public*, to awaken a glorious Enthusiasm in its Service, and to render them more complete in their several Professions, and Employments. *Oratory*, *Politics*, *moral Philosophy*, *Geometry* and *Arithmetic*, had an immediate Reference to Life, and qualified them for being *public Speakers*, *Statesmen*, *Architects*, *Merchants*, *Magistrates*. Nor were any Arts taught by public Authority, but what had a strict Connexion with Life and Business. And that Connection was strongly marked and kept in constant View by Means of the whole Train of the public Policy and Institutions. It was such Arts *only* that were encouraged and patronized by the State, nor do we hear that any Academies were founded or endowed to teach
merely

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merely speculative Arts or Sciences. In short, *Pleasure* went always hand-in-hand with *Instruction*; and *Wisdom* wore not only an inviting, but a pleasurable Aspect. For Men's Senses and Imaginations were made the Inlets to Knowledge, and most engaging Prompters to Virtue: So that *Instruction* and its Companion *Pleasure* were converted into political Instruments of forming the Citizens to a Sense of Humanity and the strictest Decorum.

For, whatever Pains were bestowed in teaching Youth the *Practical* Arts, their Manners were the Object of their chief Concern. These were under the Inspection of their most eminent Magistrates and august Councils. The Houses of those who were most venerable for their Wisdom, Probity and Experience, were open to People of every Rank and Age. Thither, especially, did the Youth resort to learn the Precepts of Wisdom and useful Knowledge, and to be formed by their Example. The fundamental Laws and Institutions of the Government were framed to mold them right, and prevent the Influence of domestic Licentiousness and foreign Corruptions.—On this Footing did Things stand antiently.

But, now-a-days *Manners* are least of all minded. These, we fancy, will come of Course. To secure what we call the *main Chance* is the first, I had almost said, the only Thing thought of. For this and no other Purpose, Arts and Learning are acquired, unless it be by some studious Visionaries, who are so ignorant of the World as to think these worth the pursuing, for their own Sake. But how to inspire the Mind with Sentiments of Honour, Virtue and public Spirit, and to form the Manners to Sobriety and Goodness, is rarely, if ever, a Matter of private Enquiry or public Concern.

Concern. It is well if we think of acquiring any real Knowledge, and are not put off with mere Words and the Shew of Learning, and do not contract such Presumption, Self-Conceit and Obstinacy of Judgment, as a total Ignorance could never have produced.

Now, Gentlemen, give me Leave to ask you, To what this Difference betwixt *ancient* and *modern* Education is owing. Is it the Effect of greater Refinement in *modern* Prudence, or must we ascribe it to the Importance of our modern Discoveries, which we think it of more Consequence to communicate to the Youth, than to teach them those homely and thread-bare Arts of *moral* Improvement and *political* Discipline? For I cannot imagine that People are more selfish and narrow-minded than formerly, or have less Respect to the Nature of Man, his Connections with Society, or his political Oeconomy.

The Company appeared a little surpris'd at *Sophron's* Discourse, and his unexpected Questions; but after some Silence, *Eugenio* said with a Kind of jeering Smile;

We are much obliged to *Sophron* for his minute Account of the *ancient* Manner of Education, and the shrewd Contrast he has drawn between it and our *modern* Method. For certain those were wondrous happy Times when Men minded the Public more than themselves, and wanted rather to be good and wise, than rich and powerful. I suppose *Sophron* had the *Golden* Age in his Eye, when that Primogenial Race of Men were contented with satisfying the simple Wants of Nature, feasted on the Acorn, and were regaled with the running Brook. No Wonder they loved their Country so tenderly, when they considered her as their Mother-soil, out of which they grew, and whose spontaneous

taneous Productions yielded them an uncourted Abundance. Their Education and Nurture were on her common Lap, and one Canopy covered their Heads. The Oak, the Forest, the Fountain, the Cave were all common; nor needed they to strive about the Property of the wild Heath or the hospitable Desert. They lived according to Nature, and had their Liberty circumscribed by no Laws but her's. Their Manners, being fashioned after so pure a Model, need we wonder that they were not only simple and sober, but all referred to public Utility, as *Sophon* informed us?

But with his Leave, he puts the Case a little too strong, when he supposes our Times quite negligent about *Manners*. He has forgot those very Instances he brought from the University of our Solitude about them? Is he a Stranger to the Severity of Discipline in our public and private Schools, or to the Pains many Parents take to provide their Children with proper Tutors, who shall not only principle them with useful Maxims, but watch over their Manners? As to the strict Connection, which, he says, was observed between the Sciences and Arts, and the Practice of Life or Business, I will venture to prove that *modern* Education is not inferior to *ancient* in this Respect. Has not the Science of *Numbers* as necessary a Connection with Business as it had anciently? Is not the *Mathematics* related very nearly to Sailing, Building, Measuring Ground, nay, and Fighting, as well as to many other Kinds of Business? Eloquence and Skill in Politics (the Principles of which by the By, are now better understood than ever) are still Engines of public Utility, as well as of personal Power and Preferment? And what can be a nobler School of the truest and most pathetic Eloquence, and the most refined Politics,

than our Houses of Parliament, where our greatest Interests are transacted in a numerous Congress of the most independent and intelligent Gentlemen of our Country, acting in the joint Character of our Representatives and Law-givers? Our several Courts of Judicature are fine Nurseries for the *various* Eloquence of the *Bench* and *Bar*. And as to that popular Kind of it which is fit for Trade and Affairs, what is a better School for it than our City-Companies and Clubs who assemble to debate on Business? As to our *natural* and *moral* Philosophy, I think, without any Breach of Modesty, we understand them full as well as the Ancients; and as they are taught in our Colleges, they are full as much connected with Life and the Advantage of Society, as they were then taught in the Schools of the Philosophers, and when they divided their Scholars into such opposite Sects and Parties. I might shew the same of the other Arts, whether of the Liberal and Polite, or Practical Kind, were the Detail necessary.

Perhaps indeed *Sopbron* will still object that, whatever Advantages we enjoy towards the forming us able and understanding Men in our merely political Characters, that is to say, useful Members of Society in our particular Callings and Professions, Physicians, for Instance, Merchants, Artificers; still the main Point is neglected, the *forming our Manners*, or making us *good* in our *moral* Capacity; so that we shall discharge the Duties incumbent on us as Parents, Children, Masters, Citizens, Countrymen.

To this I answer, that we seek to improve the Creature *Man*, only so as he is improveable by us, and the Subject of public Authority. His *Heart* and *Manners* are of his own Jurisdiction, and not to be modelled by us; and if we attempt to do it in any other
Way

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Way than that of Persuasion, we abridge his Liberty, and make his Virtue a mechanical, rather than a rational and voluntary Thing. He is *naturally* a selfish and delicate Creature, and is made more so by the constant Indulgence of his Appetites and Passions, in the first Period of his Life ; so that to me it appears a mere Project to attempt to subdue his most intimate and over-ruling Passion, or give him that public and disinterested Turn, which *Sophron* thought the peculiar Excellency of his *golden* Age. For Men will always mind themselves first in every Affair, and endeavour, above all Things, to secure what he rightly called the *Main-chance*. And who can blame them for obeying the sovereign Dictate which Nature teaches every Creature.

Beside, Men are so much guided, or rather whirled about by Fancy, Passion, and mere Caprice, that it is idle to pretend to inspire them with one Principle of Action, or to keep them long steady to one Design ; — they have too much Pride to be led farther than they please, and too much Obstinacy to be set right, when they go wrong. Yet, obstinate as Man is, there is no Creature so variable, or more apt to go wrong. Let him therefore imbibe what Principles, or be inured to what Habits you will, yet an considerable Change of his Fortune, Company, or Way of Living shall make him a different Creature to Day, from what he was Yesterday, and quite opposite next Hour, to what he is this. Nay, the most trifling Accidents in Business, Diet, Health, Weather, shall entirely discompose his Temper, and unhinge his most settled Resolutions. You may therefore impress upon the waxen Mind of Youth, the most lovely Figures of Modesty, Candour, Truth and Goodness, yet a new

Fancy or Whim shall melt them down in an Hour. Poverty may efface, or a sudden Flow of Wealth may stiffen the most humane and generous Feelings. A Title or a Ribbon may blind the Judgment, a Course of Pleasure enervate the Temper, and any of them, or any one Thing in Life, may reverse the whole Tenour of the Conduct and turn the Man up-side-down. —A Creature who is swayed by Interest, Pride and Revenge, a Dupe to Opinions, and a Slave to his Passions, and withal so variable in them, according to the new and ever-shifting Scenes of Life, must be a very untameable Animal, and an unfit Subject of that *moral* and *political* Culture by which *ancient* Education is said to be distinguished from *modern*.

Therefore in my Opinion, the Moderns shew a truer Insight into *human* Nature, by teaching only such Things as are teachable, and applying that Culture which is like to have a lasting Effect. They are made sensible, by daily Experience, that we are very apt Scholars, when they can sooth our Curiosity, awaken our Ambition, or shew us how we may supply our Wants, and gratify our Passions, particularly that darling one, the Love of Money, in the best Manner. Therefore Masters find it no difficult Matter to insinuate Knowledge, and instruct in Arts and Professions, that are like to turn to a good Account, in which gainful Ways the Improvements and Discoveries of modern Times have made us abound, more than the vaunted Ages of Antiquity. It is this solid Profit that renders Instruction truly palatable even to the most delicate Tastes, and Wisdom can never solicit her Pupils unsuccessfully, while she brings along with her so engaging a Second. So that though *anciently* *Pleasure* accompanied *Instruction* as *Sopbron* told us, the Moderns have improved upon

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upon ancient Wisdom, by calling in likewise another powerful Associate, I mean *Gain*, the more effectually to rivet her Impressions.

But though it were a more practicable Business than I think it is, to mold the Opinions, Passions, and Manners of Mankind, yet what Right has any Man, or Society of Men, to meddle with these? If any Person judges wrong concerning his Interest, or pursues it foolishly, he suffers himself; but what Pretence have you or I to find fault with him, or correct his Folly? If he does wrong, I mean to his Neighbour, he becomes obnoxious to Law, and is punishable by the proper Magistrate, but shall the Public restrain his Liberty of Thinking or Acting, because he may possibly go wrong? Let the Law be as strict as you will, and Overt-acts in breach of the public Peace be punished with a Severity proportioned to the Crimes; but do not tamper with Mens Principles and Inclinations under the Pretext of securing good Order. For if you once allow any Set of Men to settle Opinions, and prescribe Habits of acting for their Fellow-Subjects, and by Means of political Restraints, Institutions and Penalties, let them propagate the *one*, and impose the *other*, you incroach upon their natural Rights and Liberties, establish Monopolies in Religion or Politics, and give the *Few* an Opportunity of carrying on a separate Interest from that of the *Many*. From this very Source have sprung numberless Broils, both civil and religious, which have harrassed and laid waste many flourishing Kingdoms. Therefore our modern Instructors have contented themselves with retailing the Principles of an *useful* Knowledge to their Pupils, but leave that chimerical Business of *molding* their Passions and Manners to those legislative Theorists, who in their Closets,

at a Distance from Business, have spun their airy impracticable Cobwebs, for modelling the human Constitution.

Some of the Company smiled at *Eugenio's* Raillery and Zeal for the Honour of modern Times, which appeared equal to *Sophron's* for that of Antiquity.

After a little Pause, I much wonder, said *Sophron*, that *Eugenio*, in recounting the many Advantages of modern Education, has forgot to mention the wondrous Care of some modern Nurseries to model the *Heads*, as well as *Hearts* of their Pupils, notwithstanding the Impracticability he contends for. I remember an Age or two ago, it was the established Plan of some public Seminaries, to reduce the Size and Form of the Understandings of Youth to the same Standard—to inspire them with a slavish Regard to Authority, merely such, without considering its Foundations—to exclude all free Enquiry, and such Improvements as were unfavourable to received Opinions—to breed an implicit Reverence and Attachment to Constitutions of an unfriendly and exclusive Nature, exclusive of all but such as had the good Fortune to think in a certain Way, or who, if they could not, had Versatility enough to profess they did. Were not the Youth taught that all Innovations whatsoever were pernicious and diabolical, and that different Sentiments even in Points not essential, were incompatible with Peace and Unity? And as to the useful Knowledge which those modern Instructors retailed, how was it to be found there, where Languages and Names were taught, rather than Things——where a lame and barren Philosophy was inculcated, to support a lame and unnatural Theology, ——where the Youth were instructed in Arts that at best were inactive and loquacious, or else subservient
only

only to the Grandeur and Affluence of a *particular Order*? What Encouragement to search after Truth, or honestly to adhere to it, where those Qualities were in highest Vogue, which were foreign to true Merit, and of partial Influence, such as an implicit Faith in Authority, Suppleness of Conscience, Obsequiousness to Superiors, and a violent Antipathy against those who were so unhappy as to differ from them? Whereas, were not a cautious Distrust of Authority, an Inclination to weigh Opinions and Things, a Largeness of Mind, that spurned at Wealth and Power, when they were to be purchased at the Expence of Integrity or Manhood, and an implacable Indignation at all Kinds and Degrees of Imposition, Fraud and Tyranny, were not these the most obnoxious Qualities a Man could possess, and certain Preludes to Poverty and Disgrace? I doubt these modern Practices have established the very Monopolies of which *Eugenio* seems to be so afraid, and are the most effectual Way of laying Embargoes on the joint Issue of Wit and Liberty; to which I must say, by the By, *ancient Prudence* was pretty much a Stranger.— But I fear this hopeful Business of trimming Men's Understandings, the peculiar Excellency of *modern Education*, according to *Eugenio*, will always prosper admirably, while it is in the Hands of a Set of Men who have a separate, and often an opposite Interest to that of Mankind, and have been generally the greatest Patrons and Tools of Tyrants and Slaves.

Eugenio was going to reply, when *Constant* taking up the Discourse, said, whatever Zeal *Eugenio* has discovered in defending modern Times, and modern Forms of Government against the Attacks of *Sopbron*, I do not think he has paid great Respect to that Common-nature, of which he, and all of us have the Honour

nour to partake. His Principles favour of too much Freedom for me. He is for sapping the Foundation of all Education both *ancient* and *modern*. The principal Difference which *Sopbron* insisted upon, as characteristical of Antiquity, and in which its superior Excellency above modern Times stands confessed, I mean that of *moral* and *political* Culture, he has plainly given up. He hinted indeed by the By, the Care of the Moderns about *Manners*, by Means of some School Severities, and the Choice of Family or Travelling Tutors, who are considered as obsequious and fashionable Domestic, and bargained for just in the same Manner, though perhaps with less Ceremony and Caution, than Grooms and Cooks. I am surprised however, that he forgot to support this Part of his Argument, by the notable Concern Parents shew to form the Manners of their Children by Means of Dancing-Schools, those elegant Nurseries of Politeness and Decorum, in which they far transcend the Ancients. For, beside the Methods of polite Address, which they are taught there, the Company of the Ladies is a wonderful Inspirer of fine Sentiments and tender Passions, an excellent Spur to a genteel Demeanour, and acquaints the raw unpolished Youth with all the Graces and modern Decorums of fashionable Conversation. And when the Principles of those ingenious Arts taught there, are ripened, and brought to Perfection by the many serious Lectures read at home, inculcated in all Companies, and practised with the utmost Solemnity and Address in the politest Assemblies, no Wonder if the Pupil comes abroad into the World completely fashioned in every Point of *Manners*. Forgive me, Gentlemen, if I express myself awkwardly on so polite a Subject. For I would not let *Eugenio's* Argument suffer through an undesigned

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signed Omission.—He being sensible however, that *Sopbron* had the Advantage of him as to the more substantial Part of the Argument, goes to work artfully enough; he does not attempt to invalidate his Evidence, but endeavours to shew the Fact to be a perfect Trifle, a mere Dream of some speculative Law-givers, who amused themselves with Refinements above the Pitch of Nature. Disinterestedness and public Spirit, and the like old-fashioned Virtues, are downright Cant, and the Pretenders to them are only a more refined Species of *Don Quixot*. These are courtly Maxims, and he does well to maintain them, though in a disguised Manner, that he may the better defend those Tools of Power whom he professes to patronize. Be that as it will, they are the natural Result of his *free* Principles. For *Man*, according to him, is not a proper Subject of *moral* Culture. If his *Head* be but well-instructed, his *Manners* may shift for themselves. It is idle or unjust to meddle with them. They are neither to be made nor mended. His Character is as flexible as his Fortune, and plant what Opinions or Habits you please, the Accidents of a Day may root them up, and place new ones in their stead. This is the Sum of *Eugenio's* Argument. Pray, Sir, what is your Conclusion? That we are to take no Care about the *Morals* of Youth, and lay them under no Restraints, but leave them to Chance? According to this Way of Reasoning, we must not sow our Fields with Corn, because a Mildew may blast it, nor cultivate our Gardens, because the rankest Weeds shoot up in the most improved Grounds. So we must not inspire with good Principles, nor accustom to honest Habits, because vicious ones may destroy them.

Who

Who does not know that the Mind is so fruitful a Soil, that if you let it lie fallow, especially in that Season when its *vegetative* Virtue is strongest, nay, and are not careful to sow and *impregnate it richly*, not only with Knowledge, but with Ingenuity and every Virtue, it will, nay and must be over-run with the most baneful Weeds? But says *Eugenio*, it is all superfluous Labour: For such Weeds will sprout up in spite of all your Pains, nor can you have any Security against them. But I will venture to say, that Virtue, when deeply rooted in a Mind, is a noble Fence and Security to itself. It may indeed be sometimes, nay and often is nipt in the Bud, by the Hand of a rude Invader, or the Accidents of ill Weather. But if it is become a Native of the Soil, and grown to an Head, it will stand the Shock of many a Storm, and hardly will any Violence or Art be able to tear it up. Nay, I believe I may affirm it, as a Maxim, confirmed by the Experience of all Ages, and confuted by no one Example, “that
 “ Virtue, genuine Virtue, reared by a just Knowledge
 “ of the human Constitution, strengthened by Habit,
 “ and ripened by Time, is incorruptible from within
 “ and invincible from abroad.”—I do not pretend to say that the finest *moral* Culture is always so successful as we could wish; but as far as it goes, it always leaves good Effects behind it. Cannot *Eugenio*’s own Experience, as well as his Reflection on former Ages, afford him many Instances of its salutary Influence? Have not whole States throve and flourished in Consequence of a good Education that was interwoven with the Frame of their Government? Was not this the Foundation of their Virtue, Grandeur, and Felicity? When that was neglected, did they not become degenerate, abject and contemptible?

But

But here *Eugenio* reclaims, and thinks they went too far, — that they had Nothing to do with the private Taste and Conduct of the Citizens — that Men's Fancies, Appetites and Passions are of their own Jurisdiction — and that to use Force, or any Kind of Constraint here, is an Incroachment upon one's natural Right and Liberty, and introduces Monopolies, and civil as well as priestly Domination, with their frightful Attendants.

Were I convinced of the Justice of those Conclusions of my Friend, there is none who would reject the Principles from which they flow with greater Abhorrence than I should do. For Liberty, Gentlemen, is the *Palladium* of *Britain*, the *Palladium* of Mankind, which while we retain, we cannot be destroyed by any Power whether domestic or foreign. But is it any Incroachment upon this Liberty, to take all wise and just Precautions to promote and secure the Virtue and good Manners of our Country, not only by equitable Laws, but by salutary Institutions? Is it any Invasion upon our Liberty to submit, with a free and full Consent, to be governed by whom we please, and in the best Manner, to submit to Regulations which only restrain us from doing Ill, and habituate us to a constant Course of doing Well? For my Part, I am not so haunted with the frightful Phantoms either of priestly or civil Tyranny, as to be terrified with Names, the Appearance of Monopolies, separate Interests, jarring Governments; I say, I am not so haunted with such Bugbears as to reckon our Liberty either of *Thinking* or *Acting*, impaired by such discreet Provisions and Orders as the wisest States have, in all Ages, contrived to promote a good Taste, and a right Spirit and Conduct among the People.

But

But, that I may illustrate what I mean by particular Facts, and not by loose and general Observations, and likewise shew the Advantages of a right *moral* and *political* Culture, and that it is no *Utopian* Scheme to form Manners, as well as to communicate Knowledge, I beg Leave to give you a short Account of the *Spartan* Education and Manners.

The Youth of this sober Republic, were accustomed to the strictest Temperance and Abstinence in Diet, to go bare-footed, to wear only one Garment, and to endure all Kinds of Hardships. They were continually employed in some laborious Exercise or other, Hunting, Riding, Wrestling, Throwing the Javelin, Mock-battles, and other warlike Sports. Parents did not educate their own Children, but at a certain Age gave them up into the Hands of the Public, which put them under the most inflexible Discipline and Authority. Their Masters or Instructors were elder Citizens, or such as had been employed in the highest Offices. If any complained of the Severity of their Corrections, it was infamous for their Parents not to beat them again for their Pains; because their Complaints were deemed unreasonable, and the Inclination to complain unworthy of a noble Mind. Their Life was the remotest from Pleasure and Luxury that could be. They were forced to bear Hunger and Want, or to shift for themselves by all the Methods of Ingenuity they could think of, to endure Heat and Cold, Toil and Disappointment, Alarms and Watching, every Thing in short, that could harden their Constitution, and try their Courage. The Boys were not found Fault with, if they boxed whenever they met; nay there were periodical Whipping Bouts, in which the young Rogues were beaten most soundly at the Altar of *Diana Taurica*

in

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in the Presence of their Parents and Relations, who exhorted them to bear their Blows like true-hearted young *Spartans*. Such was their Patience and Resolution, that we are assured by good Authority, that some of them would bleed to Death under the Lashes which they received, rather than betray an unmanly Softness. In some of their Sham-Fights, particularly their *Platanistæ*, of which *Cicero* tells us he was an Eye-witness, the same unrelenting Spirit appeared. Those Battles were fought with such wonderful Contentment of Fists, and Teeth, and Nails, that the Combatants would sooner die than own themselves vanquished. And indeed, what other State can match the Instance of the Boy, who allowed his Entrails to be eaten, rather than discover the stolen Fox he had hid under his Garment? The Honours which were shewn them at the Time, and the Distinction which was ever after paid to those who had signalized themselves for their Bravery and Constancy, both in those severe Trials, and in their other martial Contests, gave a wonderful Edge to their Spirit and was a continual Spur to manly Atchievements. The national Songs and Hymns they were accustomed to hear and learn, contained the Praises of heroic Valour and heroic Deeds, performed by Gods and Men; and particularly, lofty Encomiums upon their gallant Countrymen, whose Virtue entitled them to the Applause of the Public, and the Admiration of Posterity. These, therefore, enforced by Harmony and Numbers, did early and sweetly infill into their Minds the Contempt of Life and Wealth and Pleasure, and the Love of Honour, of Liberty, and their Country. In short, the public Music, Festivals, Spectacles, and all their Sports and Dancing contributed to raise their Courage, to recom-

mend Virtue, to render them obedient to the Laws, and loyal to their Country.

Such Culture produced an acute, sober, brave, and virtuous Youth. The People seemed more a Band of Heroes than of ordinary Men. If it is the Genius and Privilege of Philosophy to bestow a Superiority to Pleasure and Pain, an undaunted Fortitude amidst Dangers, a Contempt of Death, and an inviolable Attachment to one's Country, then were the *Spartans* Philosophers in the strictest Sense; eminently so. They were equally formed to command or obey. All Notion of private Property and private Interest, was lost in the most disinterested Regard to the public Weal. They were renowned for their Union, Temperance and Justice; so that they became the Arbitrators of Differences between contending States, the Scourge of Tyrants, and the Guardians of the Liberties of *Greece*.— In this flourishing Condition did they continue for many Years, free and uncorrupted at home, great and independent abroad; while they observed the Institutions of their renowned Law-giver. But no sooner did they depart from these, and relax the public Education and Discipline, than they grew dissolute, luxurious, divided among themselves, ambitious of foreign Power and Conquests; and fell a Prey to petty Tyrants at home. So different are the Effects of Culture, or the Neglect of it!

This Instance, among many others, may convince *Eugenio*, that Man is no improper Subject of moral Culture, and is an incontestible Proof of the amazing Hold which may be taken of the human Heart by right Culture; and that it is not a visionary Project to attempt to improve his *better Part*.

Now

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Now let me ask him, was it any Ineroachment upon *Lacedemonian* Liberty, which a wise Man would condemn, to inure the Youth to sober Fare, and coarse Cloathing, to bear Hunger and Thirst, and all Weathers, to watch, contrive, toil, and sustain Alarms and Dangers, calmly and without Fear? Would we condemn this Oeconomy in a private Family, and shall we censure it in a State?—But *Eugenio* perhaps thinks it a terrible Abridgment of Liberty to have been confined to black Broth, and one Suit, or Fashion of Cloaths, and would have grumbled sadly at their long Fasts, and nightly Excursions. Possibly these might not suit an *English* Taste and Constitution; but can he blame the *Spartan* Law-giver for the high Opinion he endeavoured to give them of his Laws, and the mean One he gave them of Property, Wealth, and sensual Pleasure, which cramp or soften the Mind? Was it wrong to propagate among the People, by the whole Train of his Policy, such lofty Ideas of their Country, such a Reverence for its Constitution and Magistrates, and such an Esteem of those Virtues which promoted its Prosperity and Grandeur? For my Part, I do not remember that any Monopolies were erected, or any separate Interests, or despotic Designs set on Foot, in Consequence of propagating such Principles, or prescribing such Rules of Action, even under very severe Penalties.

It is upon the Account of this *public* and *moral* Strain of Culture, that I agree with *Sophron* in admiring *ancient* Wisdom, and cannot help thinking that ancient Politicians either understood Government better, or had the Interests of Mankind more at Heart, than modern Ones, as it is of more Consequence to make Men good Citizens, than good Scholars, or ingenious

Tradesmen ; and as Happiness is more intimately connected with Virtue than with Knowledge. Nor would I ascribe this so much to any Superiority of original Genius, as to their better Education. For we shall find it true, “ That as States owe much of their Grandeur to those great Men who rise in them, from Time to Time, so the good Constitution and wise Orders of States, are the Nurseries which produce the greatest Men, and the noblest Virtues,”

Eugenio looked somewhat oddly, at some Parts of *Constant's* Discourse, and seemed ready to reply, when *Hiero* interposed to this Effect.

I am glad that *Constant* appealed in this Debate to Experience and Facts, and did not oppose *Eugenio* only with vague and general Observations. I applaud his Zeal in Defence of *moral* Culture, and the Preference which he gives it to all other Improvements. The Instance he brought of the amazing Efficacy of the former, to give a deep and lasting, nay, an almost indelible Impression to the Manners of Men, appears to me strong and full to the Point. Yet, Gentlemen, I cannot help regretting the Weakness and Imperfection of human Wisdom, in the very Example he has adduced.

Even the admirable Institutions of *Lycurgus* (I hope *Constant* and *Sopbron* will forgive me) appear in my Mind defective and perhaps too savage. I said defective, because he had too little Regard to the intelligent Part of our Frame, by his banishing all Learning, and most of the polite and civilizing, as well as manual Arts of Life from his State; and consequently he attempted to dissolve that Connection, which Nature has established between our Heads and our Hearts, or Sentiments and Passions. By this he robbed his People of many innocent and agreeable Entertainments, made them inhospitable

inhospitable to Strangers, who would have introduced or improved those Arts, and engaged them in an useless, and often a pernicious Idleness.—A *Spartan* was only a Gentleman and a Soldier. He would neither plough his Ground, nor learn a Trade, but only fight, and conquer or die.

I said also, I thought the Strain of his Policy was in some Respects *savage*; both because he allows too little Play to the most tender Feelings and Passions of human Nature, and upon the Account of the Barbarity of some of his Institutions, if they were really his. All Education, whether *public* or *private*, must be founded on Nature, must give Scope and Exercise to the original Principles of the human Constitution, and must proceed, if it would proceed upon a Bottom sufficiently extensive, and with any Probability of Success: I say, it must proceed upon the gradual and successive Evolution of our various Powers and Passions, but especially the social ones, in the several Periods of Life. Instead of this, he laid too early, and perhaps too severe Restraints upon the *parental* Tenderness, by taking from Parents, both the Property and entire Education of their Offspring, and subjecting the Children to the Command and Correction of other Parents. By this Means he stifled in a great Measure the tender Charities of Fathers, Sons and Brethren, and of consequence cut off many of those endearing Offices and Joys which are the chief Band and Entertainment of private and domestic Life. Therefore I do not so much wonder that *Lacedæmonian* Parents could without any Pity or Remorse, dispatch those innocent Babes, who were born lame or deformed, and as they thought, like to prove unserviceable to the State.

But I cannot reflect without Horror on the Inhumanity of the *Cryptia*, those nocturnal Expeditions of the *Spartan* Youth, when they lay in Ambush for the *Helots* in the Fields, and butchered those honest Slaves in cold Blood, who provided them with Bread, and did all their Drudgery, that they might learn by this inhuman Practice, the heroic Arts of Conquering and Killing.

The cutting off all Intercourse with Foreigners, did effectually put a Stop to all those Duties of Hospitality, which have the finest Tendency to open and humanize the Mind, and polish the Manners.—It is true their Legislator intended, by these Restraints and Severities, to stop some of the common Sources of Corruption, and to form a brave, warlike, unconquerable People; but I hope Men may be made brave without being inhuman, and Corruption be excluded otherwise than by checking the most gentle and generous Passions. Therefore though the public Turn of their Education, and that Concern for the Virtue of their Manners, is a noble Pattern, worthy the Attention of the Moderns, yet I would not recommend them as a proper Model, in the Instances now mentioned.

But while I have ventured to offer this Caution, with Regard to the *Spartan* Education, I would beg leave to add one Remark more upon the general Strain of Education, among almost all the Ancients, which I think defective in one Particular.

I cannot but applaud the Pains they took to cultivate a Love to their Country, and to direct their Ambition and Employments to the public Good; but I complain that the benevolent Principle had too partial and exclusive a Turn with Regard to Mankind.

They

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They were taught to look upon their Country as the sole Public, and to consider themselves as in a State of War with all the World beside, whom they considered as Barbarians, and used like Slaves, when conquered.—Even the more enlightned *Greeks* thought the Rest of Mankind the Bastards of Nature, or a lower Species of Creatures; and those Laws of Hospitality which were in such Vogue among them, and which, as far as they went, were amiable Bonds of Union, and friendly, yea, Family-Leagues, did chiefly, if not solely respect those Strangers, who were *Greeks* by Blood or Alliance. Hence it happened that those social Affections, which spread through their private Communities with such a salutary Influence, often inspired them with Sullenness and Animosity towards People of a different Nation; and formed strong Confederacies, exclusive of the Rights and Interests of Mankind, and frequently opposite to them. You who know the History of ancient Times, particularly the *Roman* Story, will remember many disagreeable Instances of this Truth.

I would now make a few Remarks on what *Eugene* said, towards the End of his Discourse, of the Unfitness of our Nature for *moral* Culture. Had he taken a more extensive View of it, I imagine it would have appeared to him not only less shaded, but an admirable Subject of Culture, and adapted to many excellent *moral* as well as *intellectual* Purposes. I allow that *Man* is selfish, strongly so, if my Friend means by it that he ardently wishes, and unweariedly pursues his own Happiness, or what he thinks such. But he is kind and generous withal, bent upon promoting the Happiness of others, and never better pleased with himself than when he has done so.

I appeal,

I appeal, Gentlemen, to your Experience of Nature in the Infant-Age, when its Dictates are most artless and undisguised. How prone are Children to pity, and take Part with the weakest Side! With what Affection and Gratitude do they eye their Parents and Nurses, or those who have done them a Kindness! So that, I believe, we shall find they will sooner forget Injuries than Favours that have been done them in their Childhood. *Eugenia* says, that Man is a proud stubborn, fierce, and revengeful Animal. It may be so; but he could have added too, that there is no Creature more mild, gentle, docible and tender-hearted. His Pride makes him so much the more governable: For only humour his Foible artfully, and you may turn him which Way you will, and make him what you please.——But almost every Thing has two Faces, a right and a wrong; and in Nothing does this Duplicity of Aspect appear more glaring than in the Subject before us. That Quality or Affection, which when viewed on one Side appears fair and lovely, will on the Reverse, strike you with its Deformity. *Eugenio* fixing his View on the dark Side, and being conversant with Men of a certain Character, observes Something that has the Appearance of *Pride*, and being accustomed to connect this Name with the Idea of Something vicious, he supposes that Appearance to include in it an over-weening Conceit of one's self, and a sullen Contempt of others; and this, by a quick Transition, he ascribes to the whole Species without Exception; but when I survey the same Quality, or rather Appearance, on a more favourable Side, I call it *Self-Esteem*, or a *Sensibility of Praise*; and yet, perhaps, in Compliance with Custom, which does not always

ways distinguish very accurately between Names and Things, I use the general Name, though in a more innocent Sense. What he, when viewing Things in one Light, calls *Fury* or *Revenge*; I who consider them in another, call by the softer Name of *just Resentment*. That *Fierceness* and *Obstinacy of Temper*, which are so blameable when directed to wrong Objects, I would call *Courage* and a *noble Ardour*, when engaged in the Prosecution of what is right. It is partly for Want of Attention to those subtle Differences of Things, and the confounding them under common Names, and partly the making Qualities peculiar to some Individuals of our Acquaintance, from whom we take our Measures, Characteristics of the whole Species; I say it is this unphilosophical Conduct that has introduced so much Ambiguity and Confusion into *moral* Subjects, and which has particularly rendered Observations on *human* Nature so loose and uncertain.

But not to dispute with *Eugenio* about the Meaning of Words, those very Qualities, which he thinks such Obstacles to *moral* Culture, may be employed as Instruments for the conducting it the more successfully. That *Pride*, which he finds Fault with, may be improved into a just Sense of the Dignity of our Nature, and be made a Spur to Emulation and Diligence, as well as a Guard to Virtue. That *Selfishness* which he ascribes to the Species, may, by being well informed and rightly conducted, nay, and will lead to the same virtuous and honourable Activity in serving the Public, as the most disinterested and benevolent Affections. In short, I do not know a single Passion, that is of the original Growth of our Nature, which may not serve as a Foundation for some Virtue, or be in some Measure ministerial

ministerial to it. Let Nature therefore be directed right, and the Passions, by Means of proper Discipline, be kept within the Bounds prescribed by it, and the Pupil will imbibe such Principles, and contract such Habits, as must render him wise and good, happy in himself, and truly useful to others.

I perceive said *Simplicius*, it is a difficult Matter to avoid running into Extremes, in giving one's Opinion upon so interesting, and withal so ordinary a Subject as is that of Education. It is generally allowed to be the *Art of forming or training up Men*. But it is not so generally agreed, in what this Art consists, or how it is to be managed. According to the different Prospects which People have taken of the Creature who is to be formed, and the more or less important Light in which they have viewed the several Parts of his Constitution, they have set about this *forming* Business in different Ways, and thought it a more easy, or a more difficult Matter, *Eugenio* thinks our *Head* and *Hands* the only proper Subjects of Education. *Sophron* and *Constant* make it the *Heart*, or at least seem to give it the Preference. *Eugenio* calls this an impracticable Subject, and all *moral* Culture the next Thing to chimerical. *Hiero* seems to think this an easy Business, and that Nature does as it were bend of itself to the Hand of Culture. Such Difference in Opinion, and consequently in Practice, we find to be National. In some Countries the *Imagination* is thought the principal Faculty in Man, and therefore the Arts dependent upon it are chiefly valued and taught. So that the Education, there, lies in forming and cultivating it, and the Youth are accomplished in *Painting*, *Poetry*, *Sculpture*, *Musick*, and all Works of Taste. In other Countries or Societies at least, Man seems only to be considered

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as a *religious* Creature, and therefore the only Education there, that is worth naming, is the breeding up Priests and Ecclesiastics of every Tribe. *War* seems to be the sole Education of some Countries, as it was of *Sparta* and of ancient *Rome* likewise, if we add *Eloquence* to it. In *Athens*, Man's *political* Character seems to have been chiefly regarded, and in this both *Sophists* and *Philosophers*, who were the professed Teachers, agreed to direct the Views of their Pupils to make a Figure in the Republic, as able Speakers and Statesmen, or good Citizens. If I durst hazard a Criticism upon the Genius of *Britain*, in the Affair of Education, I should say, that, it considered Man in a greater Variety of Lights than any other Nation whatever, and that accordingly, Education takes a more extensive Range here, than any where else. But was I to guess at that Part which has the Ascendant over the others, I should say, that *Britain* chiefly regarded Man in his *active* Capacity, or as a Creature made for *Business*, yet still in too narrow and contracted a Sense : I mean with a View only to his own private Interest, or that of the particular Order to which he belongs ; and therefore the grand Hinge of Education turns upon " Teaching a Craft, or expeditious Art of acquiring Wealth " and Power." Accordingly, look through all Professions, and observe the Maxims which govern them, and you will see them point with an unerring Steadiness to this Scope. *Physic*, *Law*, and *Divinity*, are considered, as *Sophron* remarks, only as lucrative Employments ; and the whole previous Course of Study is gone through, as an inevitable Drudgery for the Sake of the Fees and a Living. The *Soldier* talks of his Country, but fights for his Pay, and would gladly sell out in the Time of War, could he afford to live without Pay,

or

or do it with a good Grace. In short, the *Merchant*, the *Artificer*, and too often the *Studios Drudge*, for what do they toil and sweat, and drag out a tedious Apprenticeship, but to make a Fortune, or at least to earn a tolerable Livelihood? *Gain* or *Interest*, in some Shape or other, is the *God*, the presiding, the all-directing Genius of *British* Education, and hardly will any Man escape Ridicule, who seriously professes to regard the *Public* in the Business which he chuses for Life, or who sacrifices either Ease or Fortune, or Power to it, but in Hopes of more ample Returns for his Service.

But whether those Remarks upon the Genius of Education that prevails here, or elsewhere, be true or not, I think one Point is evident, “ That if Education is indeed what it appears to be, the Art or Method of forming Man, then it must be so far defective as it neglects to improve any essential Part of his Constitution, or bestows the greatest Pains in cultivating those Powers of his Nature which are of least Consequence to his own Happiness, or to that of others.” The most finished Education considers him as a complete Creature, compounded of various Powers, among which there is a proper Union and Subordination; and as placed in different Relations and Connections to which those Powers point; and in Consequence of this joint View, it employs those Handles which Nature affords, to improve and perfect his several Powers, of *Understanding*, *Imagination*, *Affection* and *Action*, that he may usefully and happily fulfil the Duties which grow out of this State.

Our Conversation has chiefly turned upon his *moral* and *political* Powers and Connections, which are of great Importance, and have been thought so by the wisest Governments. *Eugenio* thinks it a delicate and

and dangerous Affair to meddle with those, because *it* may be improved by the Managers of States, to whom such a Business is entrusted, and who are generally ambitious and designing Men ; I say, may be abused by them, to forge Fetters for the Understandings of the Subjects, or to inroach upon that Freedom of Action which Nature bequeathed them, and which Society was designed to secure. I shall add Nothing to what *Constant* justly observed in Answer to that Scruple, but only this ; that as *Eugenio* himself did not exclude the Way of Persuasion, which imposes no Kind of Force on the Reason and Rights of Mankind, so I see no Harm in endeavouring, by proper Representations, *natural* or *moral* Exhibitions, Pictures, Emblems, Monuments, Actions, or sensible Entertainments, to impress the *Imagination* and *Heart* of Man with a Sense of *Right* and *Wrong*, of *Virtue* and *Vice* ; just and enlarged Conceptions of the *Public*, and of their *Connections* with it ; an high Veneration of *Laws* and *Orders* ; and an heroic Love of those *Duties* that respect *Society* and Mankind. Such Impressions he must allow, have Nothing unfriendly or favouring of Imposition on the Liberties of Mankind, yet their Efficacy on the Minds of Youth is very insinuating, and almost irresistible, and often productive of the most eminent Virtues. Therefore I fancy my Friend will hardly condemn those ingenious Arts, by which *Sopbron* and *Constant* told us the Legislators of Antiquity used to form the Imagination and Taste of their Fellow-Citizens to a supreme Relish of Union among themselves, of Submission to the Laws, of Zeal for the Public, and of all those Virtues which respected *private* or *public* Life. And surely those Arts were not the worse, nor the less likely to produce their Effect, that they were inter-

woven with the Laws and Policy of the Government, nor do we hear that they were ever employed as Engines of Tyranny or Oppression.

If *Eugenio* went too far, in supposing this *moral* Culture impracticable, I do not know, whether *Hiero* does not err on the other Extream, by imagining it too easy a Matter. That we have Principles which dispose us for *moral*, as well as *political* Culture, will not, I believe, be called in Question, but we find those often warped by a bad Constitution, or strangely perverted in their Use and Application. Were our Passions balanced in just Proportion with each other, and nicely matched with Reason, the *forming* Work might go on smoothly. But, alas! how seldom is this the Case? Many natural and adventitious Clogs arise, which make the Teacher and Pupil move heavily; and accordingly the Road to Learning and moral Improvement has been represented by *ancient*, as well as *modern* Moralists, as lying up Hill. *Life* itself has been called a *Warfare*, and the Passions described as the Beast with many Heads, with whom we must wage continual War. And is it not a common Complaint, “That good Habits are easier effaced than bad, but that Vice is learned without a Master?” Would not one conclude from hence, that this is a Native of the Soil, but that the others are Exotics, which must be forced up with artificial Heat, and more than ordinary Culture?

Upon the Proposal of these Difficulties, the Company fixed their Eyes on *Philander*, as if they expected to hear his Opinion. He continued silent a While, and then said, smiling.

I find, Gentlemen, by the Meaning of your Look, that I am called upon to give my Opinion upon the Subject of your Debate. You have already said so much

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on both Sides of the Question, that I scarce know what to add more. However, I will make a few Remarks for Form's Sake.

It must be confessed that there is a notorious Difference between *ancient* and *modern* Education. The *Former* was certainly more *public* and *political*. I do not know whether the *Latter* be not more extensively *active* and *practical*. *Ancient* Politics regarded the Arts of *War* more: The *Modern* seem more studious of those of *Peace*. Anciently Men were considered in their *moral* and *civil* Capacity, and accordingly were formed good Citizens, Speakers, Soldiers and Seamen; for the Strength and Prosperity of the State was supposed to lie in a numerous, brave, and well-trained Militia, it being the received Opinion, "That those
" only can be safe who are strong; and that no Peo-
" ple was ever well defended, but those who fought for
" themselves;" and therefore the learning their Exercises was a principal Part of their Education; but being less acquainted with Trade and the mechanical Arts, they were the less concerned about them. However, with Regard to the general Strain of their Education, it must be confessed, that one great Advantage the *Ancients* had over us, was merely accidental, and not owing to their superior Skill; the *Greeks* generally studied no Language but their own; whereas a great Part of our Lives is spent in learning foreign or dead Languages. What Wonder then is it, that they understood the Energy and Beauty of their own Tongue, better than we do of ours; consequently that they were better Orators and Poets, or more early applied themselves to the Knowledge of Things than we; and had more Time to spare for bodily Exercises and political Training? In this the *Moderns* are more to be lamented than blamed. Beside, the whole System of

Politics is altered by the *Gothic* Establishments introduced among us, and the vast Increase of Trade and Navigation. A greater Secrecion is made in the different Arts and Occupations of Life; these are distributed among different Ranks and Orders of Men, which are kept quite sepearte and distinct from each other. The Business of *War* is left to *Mercenaries*, *Navigation* to *Seamen*, *Divinity* to a *particular Order*, and so of the Rest. But anciently these several Characters might all be, and were sustained by the same Persons. From hence, and other Circumstances, it has happened that the *Moderns*, and particularly our own Country have considered *Man*, as chiefly formed for *private Action*, and those peaceful Arts and Improvements that contribute not to the making him more *brave*, *sober*, or *public-spirited* and *politically good*, but to the rendering his Life more *easy*, *comfortable* and *affluent*. Accordingly the Turn of our Education lies rather, as *Simplicius* observed, towards *Business* and all the gainful Professions, or to those *practical* Arts which are connected with Wealth and Power. Therefore the prime Art now studied is to “ know the Wants and Foibles
 “ of others, that by supplying the one, and accommo-
 “ dating yourself artfully to the other, you may secure
 “ the main Chance, and be as independent as possible
 “ on the Rest of Mankind.”

To reach this End, one applies to Figures, the keeping of Accompts, and to every Branch of Commerce; another plodds at Agriculture and Country-Business; one improves himself in the Mathematics for the Sake of Gunnery, Fortification, Navigation, Architecture, Measuring: Another learns natural Philosophy, Chymistry, mixing or working Metals and the like. By this Means indeed, Men become useful to the Public, by di-

minishing

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minishing the Wants, and increasing the Pleasures of Life; and in this Sense may be called *politically* good; thus far our Education professes to go, but it does not for ordinary seem to aim much higher. The Reason why the Education, which most prevails, is carried on in the private Way, by Tutors, and Boarding-Schools, and why there is little or no public Teaching in our Universities, I ascribe, in a good Measure, to the Temper of the Nation, which is scarce flexible and tame enough for the public and authorative Way. Whether it be owing to our Liberty, or the natural Sullenness of our Temper, or to whatever other Cause I do not know, but we cannot think of attending Lectures, submitting to Forms and rigorous Discipline, or going through a tedious academical Course of Studies. And indeed, I despair of seeing any Thing done in this Way, unless our Government were to interpose in a Matter of such public Concern, and new model our Education.

That indeed is an Affair of infinite Delicacy, and would require a thorough Insight into human Nature, and the Principles of Government to execute well, without falling into the Inconveniencies suggested by *Eugenio*. But without enquiring, at present, into so nice a Controversy, farther than has been already done, by those who have spoken before me; I would only take Notice of some Principles in the human Constitution, which prepare it for the *moral* Culture, thought necessary for its Improvement; which will probably lead us to a more distinct View of the fittest *Ends* and *Methods* of Education, and the Causes of those Difficulties, which *Simplicius* observed were often weighty Clogs upon it.

I cannot help thinking that the Structure or *Organization* of Minds, if I may so express it, is full as

regular and perfect as that of Bodies, and that all the Faculties of the one are as complete in themselves and subordinate to the Whole, as several Parts and Organs of the other. All Bodies, whether of the *vegetable* or *animal* Kind, tend naturally to Maturity, and the Perfection of the respective Species, and will attain it, unless they are hindered in their Growth, or hurt by external Violence. They are conservative of their own Natures, and when put out of their natural State and Posture, seek to restore themselves. Thus the human Body, when nourished by congenial Aliment, and undisturbed by Force from without, continues growing till it has shot up into its full Strength and just Proportions; and as it resists and is armed against all Violence, so when it is hurt, or any how disordered, it has *sanatory* Principles within itself, by which Nature, if not over-born by superior Force, works off the Distemper, and accomplishes a Cure. Now I should think it a strange Phenomenon in the Order of Being, if the Analogy did not hold throughout, if there should be so much Coherence and Symmetry, and such Principles of Defence, and Self-Preservation in *inferior* Natures, by which they operate towards their own Perfection, and Nothing of this Kind in *superior* Natures. Would not this argue Impotence, or a strange Partiality, or Something worse in the Author of such a Constitution of Things? But is this really the Case? Is there not an evident Growth in Minds, a gradual Expansion of their Powers, an Ascent towards Perfection? They are naturally attractive of *moral* as well as *intellectual* Qualities, find Rest in them as their proper Element and Center, but are strongly repulsive of all such as are of a contrary Nature.

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The Mind not only contains within itself Ideas of *beautiful, decent, grand* and *virtuous*, but thrusts itself forward in pursuit of these, and is restless and unsatisfied till they are attained. *Truth* and *Knowledge* are its natural Food, suitable and satisfactory to the intellectual Eye, as *Light* and *Verdure* to the Organs of Sight. Though the Mind often falls into Error, yet it never admits it but under the specious Appearance of *Truth*. Vice is too shocking to be entertained as such. It is always masqued with some delusive *moral Form*, some fair Pretence of *Honour, Bravery, Magnanimity*, or at least a necessary and innocent *Self-regard*.—Whereas *Candour, Generosity, Friendship, Benevolence*, and in short, all the Virtues appear always and in every Light amiable, without any Varnish or foreign Ornament; the Heart feels a thorough Complacency in them and in itself on their Account. These sustain, nourish and ripen it to Perfection. When the Mind is divorced and separated from them, it is strongly *Elastic*, so to speak, seeks to rejoin them, and like a Bone out of Joint, is uneasy and pained till it be reduced to its natural Posture. And though by continuing long in that unnatural State, it should become habitual, and consequently be attended with no extraordinary Pain, yet it is both deformed in Appearance, and makes the Motions of the Mind irregular and troublesome, nor can it, while it is affected in this Manner, enjoy that Pleasure which arises from the sound State and Exercise of its Powers. It is generally observed, that the *natural* State of every Creature, I mean, that which is agreeable to its original Constitution, and the Order and Subordination of its several Powers, is its best, easiest and happiest State; and that every Deviation from that State, entails upon it a proportionable Degree

gree of Pain and Misery. Now the Violence which an ingenuous Nature suffers, when the Constitution and Laws of its Being are violated, the Struggles which a Sense of Honour and Virtue make before they quit their Hold, the Shame and Remorse which follow the Corruption, with all the Convulsions, the *Dread* and *Irresolution* of growing Villany, I say all these appear Symptoms of an unnatural and perverted State : Whereas every Stage of advancing Virtue is a fresh Addition to one's Pleasure, and gives a brisker Tone to the several Powers of Action ; consequently, a Progression in such a State must be according to the *Order of Nature*, or the *Original Constitution* of the Creature.

Man was made for a *progressive* State, and, as he rises from very small Beginnings, so he passes through a greater Variety of Stages in his Progress to Maturity, and continues longer in them than any other Creature we know. It seems to be one of the fundamental Laws of this Progression, “ That the inferior and “ less noble Powers or Principles of his Constitution should grow up and come in Play, before the “ higher ones, nay, and attain very considerable Degrees of Strength ; while the others have scarce made “ their Appearance, or appear only in the Bud, very “ weak and imperfect ; even as Trees put forth Gems, “ and then blossom before the Fruit unfolds itself.” In Consequence of this Law, the first Stage of our Progress is, that of *Sense* and *Appetite*. These soon attain their Vigour, and get the Start of *Reason* and all the Upper Faculties. They seem to be as quick and active in Infancy, as in the Prime of Life, while there is hardly any Glimmerings of Thought or Understanding. Hence it is, that sensible Objects, which croud from all Quarters upon the Organs just unfolded into Action, make the

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the first, and consequently a mighty Impression upon the susceptible Creature. And those *sensible* Wants which affect the Preservation and Subsistence of the Creature, solicit the Appetites with quick and constant Returns. These cannot be resisted without Violence and Pain. Mean Time, there is no superior Power to moderate their Influence, and controul or correct the Impressions of Sense. What is the Consequence? The Creature may contract Affections suitable to that State, and as its Ideas are only *sensible*, those must be of the same Stamp; that is to say, the Mind will only desire *sensible* Gratifications, which, being frequently indulged, will form a *sensual* Habit and Bent. This Habit, having got early Prepossession, and if unchecked by Parents and Nurses, having had full Time to settle itself, gains the Ascendant over the Mind, and often erects such an Empire over the other Passions, as is very difficult afterwards to be subdued. The Tyranny of Appetite, and of those Passions grafted upon it, must be unavoidable, whilst Parents and Nurses concur in indulging them and strengthening their Power;—While they even prevent their Cravings—and stir up the very Passions they ought to quell and moderate. Thus, I have seen Children scold, ere they could speak, and taught to strike, before they could close their Fists. Things going on at this Rate, during the Infancy of *Reason*, *Appetite* and *Passion*, elder Brethren to it, as an able Philosopher terms them, prove too strong a Match for it, and carry all before them, so that it can scarce make Head against those its elder Antagonists. Whatever is thus grown habitual to the Mind, is become so far natural, and cannot be removed without Difficulty and Force. The Removal of old Habits and Introduction of new One's, must therefore be a
 Work

Work of Time, of much Attention and frequent Exercise. This, I apprehend, is one Reason why *moral* Culture and the Government of our Appetites and Passions is represented as a Struggle, a Fight, a Progress, up Hill.

What renders the *moral* Improvement still more difficult is the early Influence of the IMAGINATION, which seems to be the next Power that opens and expands itself in the Growth of the human Mind. Those who do not attend to it, will hardly believe how busy the Minds of Children are, in observing every Thing that is said and done by People about them, in combining Images and Relations, drawing Conclusions, and forming all Kinds of Associations of Ideas. A Smile, a Frown, a Nod, or Gesture, shall convey to them Ideas of Approbation or Censure, Complacence or Dislike, as strongly as the most significant Language. The Example, or even the Silence of their Parents shall be interpreted by them, as a silent Sanction of certain Actions. A Rattle, or any little Gew-gaw, by having certain Images of *Precedency Honour* or *Power* annexed to it, may be as intoxicating to them, as a Crown to Persons of full-grown Understanding. An Hobby-horse, or a new Suit of Cloaths, bestowed at an improper Time, or accompanied with unfavourable Circumstances, may have as fatal Charms to the young Imagination, in giving a wrong Taste of Happiness, in feeding improper Passions, or in raising just one's beyond their true Measure, as a Woman or a golden Bribe to a mature Imagination. For it is not the real Grandeur, or Littleness of Objects, but the Opinions we form and the Qualities we annex of ourselves or are taught by others to annex to them, that give them all their Power to move or enchant us, one Way or other.

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As the Imagination of Children is active and luxuriant, their Spirits impetuous, their Reason weak, and their Experience small, it is easy to see that, what from Instruction, Example, Conversation, and a thousand little delicate Circumstances, the Infant-Mind may form infinite wrong Associations or Opinions of *Good* and *Ill*, *Right* and *Wrong*. These must issue in misplaced or irregular Affections and wrong Habits, the ordinary Sources of Vice and Misery. While there is such a Variety of Avenues by which Corruption may be introduced, as it works its Way so insensibly, and generally by such slow Degrees, is it any Wonder to see this early Season so fruitful of Extravagance and Folly, and human Characters so much dashed, as we too often find them, with Imperfection and Vice, and that it proves so difficult to ascertain either the Rise or Progress of that Corruption? Disorder being once admitted and grown habitual, it must, considering the Activity of the Mind, increase, and become difficult to remove in Proportion to the Time and Vigour of its Growth. And this cannot but prove a tedious Process. The false Opinions must be rectified, and the wrong Habits subdued; that is to say, those Exercises which have grown familiar, and consequently agreeable, must be unlearned, and new ones entered upon. All this requires much Discipline, Restraint and Self-Correction. This may farther account for the Difficulties that are found in *moral* Culture, many of which might have been prevented, had it begun early, and been rightly conducted.

It seems to be another Law of Nature in the Growth and Progress of the Mind, " That the Exorbitancies
" it has run into in a previous Stage, should usher in
" and be a Foundation to the Improvements of the

" next

“ next succeeding One, ” It is Experience that informs the Judgment, without which the raw unformed Creature knows not the Consequences of his own Actions, nor how his Passions will affect either himself or others. Now every Mistake of Judgment and Excess of Passion, having certain Evils and Sufferings outward or inward, and often both accompanying them, serve to inform him what his Constitution is, whence his Good or Ill arises, and what Tenour of Affection and Conduct does best suit his State and Oeconomy. Those Ills therefore, are of admirable Use to correct past Exorbitancies, and a proper Basis upon which to raise future Improvements. They arrest the Attention, chastise the Swellings of Pride and Self-Confidence, allay the Heats of Passion, and compose the Soul to Temperance, Modesty, Fortitude and Humanity : In short, they answer the same Purposes to the Mind, in directing and stretching its Powers, and working off that Levity, Froth and other ill Humours, which grow out of the Inflammation of the Appetites and Passions, as Vomiting, and other salutary Discharges do to the Body, which not only strengthen the Tone of the Vessels, but cast off whatever is peccant or obstructs the free Course of Nature. Every Stage then of *human* Life, is a State of Experience, and consequently of Discipline to that which succeeds it. Providence builds our Improvement on our Defects; Wisdom springs, if I may say so, from Folly; and Vice is made a Minister of Virtue. Therefore we cannot complain of the Difficulties which rise in the Way of moral Culture, since they grow out of the *progressive* and *probationary* State of our Being, and carry us forward in our Progress towards the Maturity and Perfection of our Nature. It is the Part of a discreet Tutor to take Advantage of those unavoidable Mistakes and Luxuriancies of Nature in his Pupil, to
prune

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prune them mildly without impairing the Vigour of their Growth, and to make him draw from his own Experiences the most instructive Lessons and Examples for his future Behaviour.

After what has been said, it is easy to see what we must judge of the Maxim that, " Vice is learned without a Master. " Because it sometimes precedes verbal Instruction, we cannot therefore conclude, that it is antecedent to Example and all other Kind of foreign Influence. The slightest Occasion, as was observed, conveys Impressions, and unites Ideas which have no Manner of Relation or Connection in Nature; yet the thoughtless Creature, from finding them once or oftner associated, in Consequence of the same, or a like Accident, shall judge them inseparable Companions, and act very wrong upon such a Supposition. Thus, a Child being encouraged once or oftener, by indiscreet Parents, in certain Acts of Petulance or Imperiousness, shall connect such a Behaviour with Ideas of Courage and Honour, and glory in it, nay hardly quit that Opinion, when he is beat for continuing to act agreeably to it. Others, being forced to endure a tedious Attendance on religious Exercises, the Meaning of which they do not comprehend, and suffering severe Restraints during their Continuance, are, I fear, undesignedly taught to annex Ideas of Moroseness and Severity to Religion, which are very incompatible with it's Nature. But, without pretending to distinguish what it is perhaps impossible to do, between the secret Workings of Nature, and the Accessions of Art, or the Influence of external Objects in the Progression of the Infant-Mind, it seems probable, that neither *Virtue* nor *Vice*, considered as *moral* Dispositions and Habits, are quite untaught, but have equal Need of Objects and Occa-

sions to form and ripen them; which can never be wanting, while Man is so active a Creature himself, and has so many Persons about him to tincture his Opinions and Manners.

If the other Part of *Simplicius's* Difficulty be admitted for true, which some will dispute, *viz.* "That it is easier to decline from Virtue, than to shake off Vice," some Account may be given of it likewise. A great Variety of Movements and Passions enter into our Composition, any one of which going wrong, or exceeding the just Tenour, destroys the Balance, and consequently lets in Disorder. But, Virtue cannot be strictly maintained, unless the whole Frame be sound and well-poized. This requires a constant Guard and close Attention to every Part; whereas Negligence and Inattention cost us no Trouble. It is only neglecting to keep the Balance even, and Disorder ensues. But though slighter Failings, a Fit of Passion, for Instance or ill Humour, may proceed from Inadvertency, yet it is a difficult Matter, and requires gradual Training, and no small Violence, before an ingenuous and honest Mind can be *thoroughly* debauched. Vice must advance slowly,—first disguise itself, as I hinted before, under an honourable Appearance, of some Virtue suppose, which resembles it most,—next shew one of its Features, and when this is familiar, produce another; at length Necessity will join its Plea for the Appearance of a third, and so on without End. Every Advance is with Reluctance, and comes attended with Pain. It is amidst infinite Struggles, with the remaining Seeds of Honour and Ingenuity, that the Degeneracy becomes total, and the Villain is completed. He is scourged through every Stage of Depravity, till by the Frequency of the Blows his Mind grows perfectly callous

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lous and brawny. Hardly can any Efforts of Culture recover such a Creature. When the Corruption is coming on, it is easier to prevent its Growth ; but as it requires less Labour to make a Wound than to cure it, to break a Bone than to reduce it, so it holds in mental Disorders ; it must be an Affair of less Trouble to undo, than to restore a good Affection or Habit of Mind.

Thus, whether we reflect upon the Organization and progressive Nature of Man ;—the Duplicity of his Frame, compounded of Sense and Thought, Reason and Passion, and of various Affections balanced and contrasted with each other ;—together with the interfering Interests that must arise from thence, in the mixed Drama of human Life ;—or whether we consider the Influence of Example, Authority, Custom, Instruction, and the early Associations of Ideas, which depend on a thousand minute and almost imperceptible Accidents, we need not wonder that our Life has been represented as a *State of Warfare*, or that the *moral* Discipline is accompanied with many Difficulties. Yet *Simplicius* will give me leave to say, that the Instances which have been produced, concur in proving Man to be a most fit Subject of *moral, political*, and every other Kind of Culture.

From this Detail it likewise appears, that the principal End of Education is to “ *Form us wise and good Creatures, useful to others; and happy ourselves.*” The whole Art of Education lies within a narrow Compass, and is reduceable to a very simple Practice ; namely, “ *To assist in unfolding and exercising those natural and moral Powers, with which Man is endued, by presenting proper Objects and Occasions ; to watch their Growth, that they be not diverted from* their

“ *their End, or disturbed in their Operation by any foreign Violence ; and gently to conduct and apply them to all the Purposes of private and public Life.*” This is but repeating the Maxim of ancient Wisdom to follow Nature.

But, as the Creature is frequently debauched in his Principles and Manners very early by various unavoidable Accidents, it becomes a *secondary and inferior* Part of Education, “ *To rectify his Disposition, to weed out those Principles and Habits, which have been planted in his Mind, and to restore it to its sound and healthful State.*”

The *First*, I would call the *plastic, or forming* Part of Education ; the *Last* the *sanatory or restorative* Part, which comes in as Subsidiary to the other, and is often necessary to supply its Defects, and rectify its Errors.

Let Man’s Genius and Dispositions be what they will, it is plain that it is not the Intention or Business of Education, to give him any new Capacities or Springs of Action, but to direct and cultivate those he has. The grand Question is, “ How this Aim is to be attained.” I conceive it is attainable principally by these *three* Ways, I. By *Instruction*. II. By *Habit* ; and III. By *Example* : All which are comprehended under the common Name of *Culture*. These are the great Engines by which the whole Business of Education is conducted, the Tools with which the Tutor is to work, or the Scaffolding by which a Child is to be reared up to a Man ; any one of which being wanting it must be lame and generally abortive.

To *These* correspond as many Principles of our Nature, which are the Handles that Culture takes Hold of, to render those several Methods effectual, and make

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us the Creatures it would have us. To *Instruction* answers the *Love of Knowledge*, or *Curiosity* and *Docility*. To the *Second* corresponds that *Aptitude* we have to contract *Habits*, or a certain *Readiness* and *Proneness* to repeat what we have often done, for which Disposition I do not know any Name in our Language. To the *Third* is adapted the *Spirit of Mimicry*, or the *Love of Imitation*, than which there is not a more powerful Principle in *human Nature*. This was the *Δυναμὶς Μιμητικὴ* of the Ancients, to which they traced many of the Arts and Pleasures of Life.

By Means of these Dispositions, *Man* becomes a fit Subject of Culture, and is laid open to the Influence of its Engines. And according to the *Instructions* which he imbibes, the *Habits* he contracts, and the *Example* by which he is formed, such Kind of Creature will he become, virtuous or vicious, useful or insignificant. Those *three Principles* lay out Education into *three* important *Branches* or *Parts*, so it will be the more perfect, in Proportion as they are discreetly mixed and discreetly applied:

Which of those Engines is likely to be most effectual in the Culture of the Minds of Youth, and in what Manner they should be mixed and applied, I now refer, Gentlemen, to your Consideration: But as such an Enquiry is of a delicate Nature, and might prove tedious, I do not know, whether we had not best adjourn the present Debate to another Evening, and in the mean While bestow a few Thoughts on the Subject, that we may be riper upon it at next Meeting.

The Company approved of *Philander's* Proposal, and after a liberal, but innocent Glass broke up the Meeting.

DIALOGUE XIV.

EUGENIO asked me the other Day, as we were going to visit *Cleora*, to let him a little into the Character of her *Guardian*, as I had once promised to do.

You shall hear, *Eugenio*, said I, what I know of him ; and because I believe you love to hear whatever has any Relation to *Cleora*, I shall the more willingly gratify you.

Pray do then, replied *Eugenio* hastily, without any more of your Prefaces, and for my Sake purely ; for I suppose the Subject will be no Gratification to you.

Know then, said I, that *Phylax* was once in the Way of Trade, and has had very large Dealings, which gave him an Opportunity of conversing with People of the best Rank and Fashion. By his Industry and untainted Honesty, he soon acquired an easy Fortune, which he did not seek to increase, it being one of his Maxims, that an overgrown Estate is most burthensome to the Possessor of it. This induced him to retire from Business, and live on the Fortune he had acquired. Without declaring it, he seemed to have an Aversion to Marriage, whether he imagined it to be a State of greater Care and Anxiety than he was willing to subject himself to, or had no great Inclination for the Sex, or chose to keep himself single, that he might have more Leisure to tend his young Charge, and fewer Interruptions to divert his Care of her. What-
ever

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ever was the Reason, he continued a Batchelor, and made Books and the Education of his beloved Niece, his sole Study and Delight. His being rather an universal than profound Scholar, fitted him admirably for this Employment.

I congratulate *Cleora*, said *Eugenio*, upon her singular Happiness, in having met with such a Tutor as *Phylax*, at once so accomplished and disengaged.

He is indeed, *Eugenio*, said I, an accomplished and well-bred Gentleman in all Respects, polished and improved by a large Acquaintance with Men and the Ways of the World. He can accommodate himself easily to People of all Tempers, and by modestly seeming to resign his own Opinions, draw others to the same Way of thinking with himself. He has a particular Talent in judging of Characters with great Acuteness and Justice, upon a very short Acquaintance. This Sagacity in distinguishing, gives him a singular Address in the Management of Conversation, and is of Use in directing him where first to place his Esteem, and how far to cultivate the Acquaintance. Beside a very remarkable Humanity, there is Something so sweet and engaging in his Manners, that none can converse with the good Man without loving him. None is more open and unreserved than he, in communicating his Sentiments when desired, or where he knows they will be agreeable, nor more cautious and discreet when Caution is necessary. He has an ardent Love for his Country, and whenever he talks of the Public, he does it with a peculiar Zeal, especially of the Interests of Trade and Commerce, which he thinks the main Support of the Nation, and chief Bulwark of our Liberties. But this may be owing to a peculiar

Turn

Turn of Thought, into which his early Engagement in Business may have led him ; for, most People think, that the *landed* and *trading* Interest ought not, in this Nation particularly, ever to be separated.

They should, undoubtedly, be treated as natural Allies, said *Eugenio*, and they will best support and promote each other, when they go Hand in Hand.

I believe, I told you, continued I, he had served his Country in two Parliaments ; in which he steered an inflexible Course between the Extremes of petulant Faction and ignoble Dependence. But his close Attendance upon the Business of the House having impaired his Health, he was obliged to retire into the Country, where he had full Leisure to indulge his favourite Delight and Employment, the Education of his lovely Ward. His Anxiety about her is, I may say, equal to that of a Parent, and he loves her with no less Tenderness ; but his Affection is of the pure disinterested Kind. Her Mind is his Favourite ; to form it is his principal Concern. To see so fair a Creature, rising with a brighter Lustre under his Hands, gives him a Pleasure superior to that of a Parent. He looks upon her as his Property, in a nobler Sense than ordinary, and cannot help being satisfied with his own Skill, reflected from such excellent Workmanship. Her Regards are reciprocal ; for she loves him as a Parent, and expresses, by all her Looks and Actions, as well as Words, all the Reverence and Gratitude of a most dutiful Child.

Pray, *Simplicius*, when did *Cleora* lose her Parents ?

She lost them when she was not above seven or eight Years of Age. Her Father, who survived his Wife only a few Months, sent for her and *Phylax* to
come.

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come to him, while he lay upon his Death-bed. When they came, he feebly raised himself, and inclining forward said to his Brother, " My dear Friend ! As
 " I have little Prospect of enjoying your Friendship
 " in this Life, longer than a few Minutes, and must
 " compose my Mind for Death, and the Thoughts of
 " my future Being, I have sent for you, that I may
 " recommend my Child to your Care, and devolve the
 " whole Affection and Duty of a Parent on you. It
 " reconciles me to my Departure, that I can leave so
 " dear a Trust in such worthy Hands. Inspire her,
 " oh ! My dear Brother, inspire her strongly with
 " every Sentiment of Piety and Virtue. Remind her
 " often what Parents she had, and how much they de-
 " sired to see her the *Model* and *Ornament* of her Sex.
 " Let no Pains or Cost be spared to educate her
 " in every *polite*, but especially every *virtuous* Ex-
 " cellence." Then turning to his Daughter, who
 " was ready to burst her little Soul with Crying, " My
 " only and dearest Child ! said he, " You are about
 " to lose one Parent, but it is only to exchange him
 " for another. In your dear Uncle, here, you will
 " find a Father, Mother, and Brother. Listen to his
 " Advice, obey and love him as your Father, and
 " follow his Example. Be wise, and modest and good,
 " and God, the best of Parents, will befriend you.
 " To him I commend and give you up. Farewell
 " my dearest, my only Jewel ! Remember a Father's
 " dying Words, a Father who loves you as his own
 " Soul. God bless you, Child ! and make you hap-
 " py." He then embraced them both with the
 " tenderest Affection. Neither of them could make any
 " Reply for Tears and Sighs. *Cleora* can never yet
 " mention or hear of this last tender Interview, with-

out

out melting into Tears ; the Memory of it dwells upon her Mind with so deep and affecting an Impression.

I could observe *Eugenio* all along wonderfully moved at the Recital, till at Length his Eyes half moistened, he burst out, Good Heaven ! What an early and hard Trial for so young a Sufferer ! To lose both her Parents in the very Infancy of Life, and yet not too early to have a tender Sensibility of her Loss ! But, I hope they left her in Circumstances that raised her above Want and Dependence ?

Yes, *Eugenio*, said I, she was left the Heiress of a good Fortune, but *Phylax* took Care that she should not come to the Knowledge of it, till her Mind was better balanced ; and prepared gradually to receive so agreeable a Piece of News. And indeed she scarce misses her Parents, in having so able and affectionate a Tutor. I never saw two happier in each other. She admires, and is formed by his Humanity and superior Wisdom ; he loves her Virtue and easy Compliance. His Company improves her Taste and Experience, and her's enlivens and sweetens his Humour and Manners, by its agreeable and sprightly Delicacy. Thus they polish and brighten one another, by the Power of a noble Sympathy.

I am persuaded, *Simplicius*, said *Eugenio*, could we engage *Cleora* to talk of the Methods taken by *Phylax* to improve so fair a Mind as her's, it would be a fine Piece of Entertainment. The Hints he dropt last Time we were together, on the Subject of Education, make me long exceedingly to hear a Detail of his Plan. You have Reason, said I, and do not you think, my Friend, that coming from her Mouth, it would add to the Entertainment ?

Doubtless

Doubtless it would, replied *Eugenio*, perhaps to both of us, as much Philosophers as we are, or would be thought to be.

Well, I have heard, *Eugenio*, said I, and I tell it you as a Secret, that *Cleora* has drawn out with her own Hand, but still under the Eye and Correction of *Phylax*, such a Plan as you wish for. Had we but Eloquence enough to prevail with her to shew *us it*, I dare say we should both have Reason to be very well pleased.——

By this Time we had reached *Phylax*'s House, who was just gone abroad; so that we found *Cleora* alone, and by good Chance in his Study, with some Books lying open before her, and some Lines or Figures drawn on Paper, on which she rested her Arm in a very thoughtful Posture. She seemed a little surpris'd to be caught by us in this studious Attitude, surrounded with Books and mathematical Machinery. The soft Confusion in which she appeared, added a singular Gracefulness to her Looks. ! *Eugenio* eyed her with a singular Pleasure. After a short, dumb, yet expressive Interview, *Cleora*, recovering herself, said, Gentlemen, you look somewhat surpris'd to find me in this Situation; but your Wonder will abate, when I tell you that I often frequent this Place, when *Phylax* is abroad, and indulge an harmless Curiosity, which you know, continued she smiling, is a pretty powerful Principle in Women. This prompts me to turn over his Books and Papers, amongst which you have unexpectedly caught me.

Pray Madam, said I, do not be ashamed that you have appeared in the Figure of a female Philosopher, nor affect to hide the Veneration you have for the Muses. We know they are often your Companions, and no bad Refuge from the Impertinence of other
Company

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Company. Let criminal Lovers conceal their Amours, but let not the virtuous Few disavow a Commerce, no less honourable, than advantageous.

Eugenio, perceiving that *Cleora* made no Reply, said, I suppose then your worthy Friend has been drawing some mathematical Figure, or sketching out some moral Design; and you have been tracing it over again, and observing the Correspondence of the Figures with the Life.

I Frankly own, said *Cleora*, *Phylax* was amusing himself and me, with drawing such a philosophic Picture as you talk of, was tracing human Life in Miniature, and pointing out the different Passions and Pursuits of Mankind. Since he went out, I have been running them over, puzzling my Head to find a Meaning to his Groupes of Figures, and trying if I could apply them to real Characters. But perhaps, Gentlemen, it is Presumption, in us Females to meddle with such Things.

By no Means, said *Eugenio*. Must Women be denied the common Privilege of becoming wiser and better by the surest Way, that of rational Instruction? I am confident you cannot have a more discreet Instructor than *Phylax*.

I Confess, said *Cleora*, he does allow me to go sometimes into his Study, and look in his Books, though he would have me very sober in the Use of them; for he thinks a Woman in a very dangerous Way, who runs mad after the Secrets of Learning: Therefore he tells me, he is willing to gratify my Curiosity, as long as I keep it within due Bounds.

You have been exceedingly happy, Madam, said I, in such a Tutor, and if we may judge by the Effects, we must form the most favourable Sentiments of his Skill in training up his Pupils; of which I am sure we should

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should be still more convinced, if one of them would be so good as to shew us a Memoir I have been told she has drawn up, of the Methods taken by him to cultivate her Mind.

I am afraid, Sir, said *Cleora*, she would be reckoned by most Part, a very wrong-headed Creature, who should draw up such a Memoir as you talk of, and might expect to be received as ill by the Beau-monde, as *Swift* humourously describes his *Vanessa* to have been.

Where would be the Harm, said *Eugenio*, if one were to write down for her Amusement a Journal of her Progress, any more than if a fine Lady were to pen a Journal of her Dressing, Visits, Parties of Pleasure, and the Like? Beside, Madam, we imagine a private Memoir, like that my Friend talks of, which we are well assured, you have wrote, under your Tutor's Inspection, would shew him in so amiable a Light, that we are confident *Cleora* cannot refuse to do him that Piece of Justice.

His Honour, you may believe, Gentlemen, is not indifferent to me, replied *Cleora*; and as I often think it a silly Piece of Affectation in our Sex, to love to be much importuned, even when they have no great Aversion to what is desired of them; lest you should suspect that to be the Case now, I shall not keep you longer in Suspence.

Having said this, she stept to the Cabinet that was in the Closet, and having taken out the Manuscript, brought it to us, with some Kind of Confusion in her Looks. Then holding it out to us, here Gentlemen, said she, the Scrawl you want; satisfy your own Curiosity. We found it written with her own Hand, with many of her Uncle's Corrections and Interlinings.

After we had cast our Eyes over it slightly, Madam

said I, I believe you had best read it yourself, we shall understand it better.

No End of your Tasks I find, said *Cleora*. Well, Gentlemen, added she, if I must gratify you in this too, I expect you will be mild and candid Critics, and pray do not weigh every Word with too great Exactness. Then, taking the Paper in her Hand, half blushing she read as follows.

“ How shall I thank Heaven, for having given me
 “ such a Tutor, and I may say Parent, as my Uncle
 “ has been, since the Death of my own, whose Memory
 “ I must ever esteem! I was indeed too young to
 “ reflect much on the Loss of them, though my dear
 “ Father’s dying Charge awakened in me an Attention and Concern about my Behaviour, which I
 “ never felt before. But my Uncle’s Affection and
 “ tender Anxiety to please me, soon wore out of my
 “ Mind the first Impressions of my Loss. Being now
 “ committed as an Orphan to his Care, he took me
 “ home with him, and treated me as his own Child.
 “ I was daily under his Eye, His Heart spoke in every
 “ Thing he did, and all his Words were dictated by
 “ parental Tenderness. My Soul was soon united to
 “ his, and I drank in his Instructions with a particular Delight. Nor were these the only Improvements; his whole Conduct was an eloquent, though
 “ silent Lesson of Wisdom and Virtue.”

Here *Cleora*, lifting up her Eyes from her Paper, said, Gentlemen, *Phylax* drew his Pen across this descriptive Part relating to himself: But as far as I can remember, I had written, that he was more a Father than a Master to his Family. His Servants almost adored him. His House was a Refuge to the Distressed and Indigent. His Love to his Friends, his Humanity to
 his

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his Neighbours, his obliging Affability and watchful Attention to the Wants and Interests of others, made him equally respected and beloved by every one. He was infinitely cautious that I should not be conversant with any vicious Model. But if by Chance I saw any, his Example was a powerful Counter-charm. I could not behold such a Pattern daily present to my Eyes, without a silent Rapture; and how was it possible to admire it, without being captivated in some Measure, with the Love of Virtue?

Now, Gentlemen, continued *Cleora*, taking up her Journal again, I will go on with my Account.

“ Whenever I did well, he praised me with a discreet Applause: If I did otherwise, his mild and gentle Rebukes made me thoroughly sensible of my Error. I soon knew when I did either, by his very Looks. I hung upon them, and scarce needed any Thing else to incline or check me at his Pleasure; so prevailing was their Language! His Approbation gave me the most transporting Joy, and I dreaded his Displeasure as Death itself. As both were directed by the strictest Virtue, I was accustomed to a Compliance with it, ere I was aware; and by Means of the Reverence and Love I felt for the Man, had my Soul formed to a Veneration for every Thing fair and excellent, and I thought them included under his Character.

“ He was solicitous to give me every Accomplishment that was suitable to my Sex, or would render me useful in that Station to which my Rank or Fortune might entitle me.

“ He did not even neglect the instructing me in such Points as are thought Trifles by the Generality. He condescended himself to teach me the first Elements

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“ of the *English* Language. He would often say,—
 “ As, it is the Business and particular Interest of Wo-
 “ men to excel in Conversation, and in the amiable
 “ Decencies of Life, and to delight and polish the Men
 “ by their Softness and Delicacy in Speaking, as well
 “ as Acting, they can hardly shew those Talents to
 “ such Advantage, except they have a Taste for the
 “ Beauty, as well as Propriety of their Mother-Tongue.
 “ Therefore, he taught me *English* by the Rules of
 “ Grammar, and marked its peculiar Idiom, that I might
 “ speak it with the greater Propriety, and spell it with
 “ more Exactness, than we are generally taught to do.
 “ He likewise taught me to pronounce full, to lay the
 “ Accent right, and to study Easiness and Gracefulness
 “ in speaking without Mincing and Affectation. For
 “ he said, that Speaking gracefully was of more Con-
 “ sequence to the Women than they are aware, since
 “ the better and most sensible Part of our Sex are apter
 “ to be caught by the Ear, than by the Eyes; and
 “ since Speech is one of the best Instruments of Female
 “ Power, by which they calm the Storms of Passion,
 “ and charm our rude Natures into a softer Kind of
 “ Humanity. I had been at a Boarding-School near
 “ ****, till my Father’s Death, where I had learned
 “ Reading, Writing, and a little *French*. He himself
 “ added to these, the easiest and most necessary Rules
 “ of *Aritbmetic*, and he put me now and then upon
 “ keeping the Family-Accompts, that by this Practice,
 “ I might know Something of Expence, and be quali-
 “ fied for the Management of a Family. For he used
 “ to say, that a moderate Skill this Way had saved
 “ many Estates; and that it was the proper Business
 “ of the Women to be prudent and careful in laying
 “ out what the Men acquire by Industry and Study, or
 “ their

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“ their painful Employments in public Life: And this
 “ cannot rightly be done without keeping regular Ac-
 “ counts. It was a Rule with him to form me to a
 “ Taste of that Business, and those Regards to which
 “ he thought our Sex by Nature destined. This he
 “ did, by accustoming me to take Pleasure in those Ex-
 “ ercises and Amusements, that had a Connection with
 “ them: For he gave the Whole of my Education an
 “ easy, pleasurable Turn; not the Air of a rigid Course
 “ of Discipline, but rather of an ingenious Art of ac-
 “ quiring the sweetest and most lasting Pleasures, and
 “ incurring as few Uneasinesses as possible; so that it
 “ was really a constant Series of new Entertainments,
 “ such as I am most susceptible of, and which he pre-
 “ sented by Degrees, as I became capable of relishing
 “ them. Thus he encouraged me in taking Care of
 “ my Birds, and other domestic Creatures, feeding
 “ the Fish in the Ponds, and other such innocent Amu-
 “ usements; and he would often make Observations
 “ upon the Tendernefs and Care, which he had taught
 “ me to express for those poor Animals of the brute
 “ Creation; and from thence would take Occasion to
 “ raise my Attention to Things of an higher Considera-
 “ tion; particularly to inspire me with the most re-
 “ fined Sentiments of Humanity, and of that Compassi-
 “ on which I ought to shew to my Fellow-Creatures,
 “ upon Account of their nearer and more interesting
 “ Connections. In Order to train me gently to a pro-
 “ per Method of thinking and acting in a humane
 “ Manner, he entrusted me with giving small Sums in
 “ Charity to the Poor; and though I did not then
 “ suspect that he had taken any Notice how I gave it,
 “ yet by his sometimes commending, with a great Deal
 “ of Pleasure, my Distribution of it, I afterwards found

“ that he had kept a careful Eye over me all the Time.
“ He sometimes employed me, in laying out Money in
“ the Family, upon different Occasions, that I might
“ gradually get Experience into domestic Affairs, and
“ yet not feel the Toil of it, but consider it as an A-
“ musement rather than as an Incumbrance: And he
“ would put me upon many little Works of Ingenuity,
“ which it required some Taste, as well as Attention, to
“ execute. It wonderfully gratified my early Ambition
“ to be thus used like a Woman; and I was charmed
“ beyond Measure, when I happened to please his Taste.
“ He never thought it below him, to enter into my
“ little Amusements, and by directing my Taste in
“ them, to train me for more serious and important
“ Exercises. Beside the usual Accomplishments of
“ Music, Dancing, Sewing, and the like, he caused me
“ to be taught a little of *Designing*; which he thought
“ no useless or mean Accomplishment, as it might serve
“ to improve one's Taste in other female Works of
“ Embroidery and the like, and give a more correct
“ and judicious Fancy, not only in the Choice of
“ Pictures, China, and other Furniture, and Dress,
“ but even in the more refined Arts, which have a
“ near Connection with Life and Manners. By some
“ Skill in this, he thought I should be able to judge
“ better of the different Kinds of Beauty, Elegance,
“ and Proportion, in the several Works, whether of
“ Nature, or of Art. Therefore he made me early ac-
“ quainted with Prints and Copies of the best Masters
“ in the Way of Design, especially of the historical
“ Kind; pointed out their Excellencies, and gave me
“ many instructive and interesting Lessons from their
“ beautiful Works. For he was strongly of Opinion,
“ that the Imagination is one of the earliest Facul-
ties

"ties that ought to be cultivated and corrected in
 "Children, but especially in Females; because it is
 "there those Images of *Good* or *Ill*, those Pictures of
 "*Beauty*, *Decency*, and their *Contraries*, are formed,
 "which determine their Taste, and sway their future
 "Conduct. Therefore he began with those Things
 "that are soonest apt to catch the Female Eye and
 "Fancy, the Finery of Dress, Beauty of Shape and
 "Face, and the Symmetry of outward Ornaments.
 "When he saw me concerned about these, whether in
 "myself or others, or even in my Babies or Play-
 "things, he pointed out to me what was truly *beauti-*
 "*ful* and *becoming* in Dress, Person, and outward Ap-
 "pearance. He soon convinced me, that there was
 "Something in Dress far superior to the Richness of
 "Habit, or Glare of Ornament and Colours—that it
 "lay in a certain Propriety and elegant Adjustment of
 "it to the natural Shape, rather than in Sumptuousness
 "or Profusion of Ornaments. He said that a certain
 "Manner or Style should be observed in *Dressing*, as
 "much as in *Painting*. Thus, when the principal
 "Figure, or what holds the first Rank in any Compo-
 "sition, or when the Drapery is set to a particular
 "Key or Pitch, with Regard to Mode, Colour, or
 "Richness of Habit, all the inferior Parts must be
 "adjusted according to the same Key, and in an exact
 "Subordination to what is principal; that by the
 "Symmetry of the Parts, the Uniformity of the
 "Whole may be preserved, and no Part, by being
 "misplaced or over-charged, may strike the Eye with
 "the Dissonance and Impropriety. He shewed me,
 "from some of the engaging Figures of Antiquity,
 "how far the floating Plainness, and graceful Ease of
 "*antique* Drapery, excels the artificial Stiffness of
 "modern

“ modern Dress. True Elegance, said he, imitates
 “ Nature, but does not constrain it, and never over-
 “ charges, but shews it in the most beautiful Light ;
 “ as he pointed out to me in the Example of several
 “ Ladies of his Acquaintance, in whom I could dis-
 “ cern the Advantage which a true and unaffected
 “ Taste of Dress gave them above others. He ob-
 “ served withal, how inconsistent and ridiculous it
 “ would be, to be concerned about the Propriety and
 “ Elegance of Dress, and at the same Time negligent
 “ of that *Decency of Behaviour*, which adds Lustre
 “ to every other Ornament, and which he would often
 “ say, ought to be regarded as an essential and peculiar
 “ Charm of our Sex.

“ With Regard to *outward Beauty*, he taught me
 “ that it was not so much the Exactness of Feature,
 “ or the Fineness of Complexion, that makes a Face
 “ beautiful ; but the Result of the whole Turn and Air
 “ of the Countenance, in expressing those lovelier and
 “ more commanding Lineaments of Beauty, which
 “ arise from Temper.” According to the Opinion of a
 “ wise Ancient who he told me, used to say, that “ *Beau-*
 “ *ty* was the Soul or Temper, in which the social
 “ and sweet Virtues join, visible in the Faces. Of
 “ this he produced several Examples in the Faces of
 “ my Acquaintance, in which Modesty and the Light
 “ of Good-sense, and what is far better, Good-nature
 “ intermingling their Brightness, exhibited Something
 “ vastly more engaging and amiable, than the finest
 “ Colours of a Complexion, or the most exquisite
 “ Features without them.—He shewed me in like
 “ Manner, with Regard to external Shape, that it is not
 “ the Form which adorns the Person, but the Air and
 “ Behaviour which sets off and beautifies the Form—
 that

" that the genteel Figure cannot compensate for the
 " least Indecency, and may lose its Effect through an
 " Awkwardness of Carriage; whereas a graceful ele-
 " gant Demeanour, will make a defective Person tole-
 " rable, and an ordinary one agreeable. When *Phy-*
 " *lax* saw me, by Means of these and the like Hints;"
 (for, added *Cleora*, looking up to us, it was not so
 much by formal Lessons, as by short Observations
 easy Examples, and lively Images and Stories, that he
 instructed me) " I say, when he saw me grow more
 " attentive to my Behaviour, and more sensible of
 " Decency and Order, he endeavoured to shew me
 " what was peculiarly decent and lovely, in the Beha-
 " viour of a Woman.

" Dignity and Gravity, said he, are the peculiar
 " Excellencies of the *Men*, and befitting their Charac-
 " ter, as they are formed for *public* Life, and a Sphere
 " of Action, which requires greatness of Mind, Strength
 " and Firmness of Resolution, a cooler Strain of Pas-
 " sion, and more intense Application of Thought.
 " Whereas Decency, added he, is the proper Cha-
 " racteristic and Charm of a Woman, as suited to
 " that softer Oeconomy, and more private Life, for
 " which she is destined. And it consists in a certain
 " elegant Propriety and Delicacy of Manner, so well
 " suited to the Character of her in whom it prevails,
 " and so discreetly adapted to Persons, Times and Pla-
 " ces, as to reflect a full Image of female Softness and
 " Modesty. He described some of its principal Fea-
 " tures.—that Mildness of Nature which is prone
 " to please, and yield to others, and arrogates to it-
 " self Nothing that is not due to it;—a modest Reserve,
 " which guards against an affected Shyness on the one
 " Hand, and indecent Liberties on the other—that
 " elegant

“ elegant Tenderness, which is disposed to Compassion
 “ and is sensible to Friendship, yet is guided by Judgment in its Measure, and the Choice of its Objects
 “ —that high Sense of *Decorum*, which teaches one
 “ in every Circumstance, what to grant, and what to refuse, when to speak, and when to be silent; to maintain the Respect due to the Sex without Pride or Disdain, and court the Esteem of others, without Artifice or Ostentation — not feigning Passions you have not, nor indiscreetly discovering, or artfully disguising those you have; much less boasting an *Insensibility*, to which you are a Stranger. —
 “ And above all, a quick Feeling of every Thing that is *fair, honourable, humane and faithful*; with an irreconcilable Aversion to whatever is unbecoming the *Honour and Dignity* of Woman. While my dear *Guardian* thus pointed out to me the Charms of *Decency*, he did not fail to expose its Contraries in their blackest Colours—how shocking it appears to see Women forward in Conversation, vain and arrogant, rough and boisterous in their Behaviour, or else artificial and full of Disguise; but whenever we discover a Levity and Wantonness, then says he, we look upon them in the very worst Light, as stript of that natural Armour, which at once protects and adorns them. He did not draw those opposite Characters, in the faint Colours of general Observation, or loose Description, but selected from History some of the most eminent Women of the ancient World, whose Excellencies or Failings render them still Models, or Warnings to their Sex. He took particular Notice of those Virtues in them, which were peculiarly becoming in the female Character, and of those Vices which were an inde-

“ libe

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"lible Stain to it. Nor was he satisfied with Pictures
 "of the Dead. He exhibited likewise living Examples
 "among those of my Acquaintance, who appeared to
 "me more or less amiable, as they acted up to that
 "high Idea of *Female Decorum*, which he endeavoured
 "to rivet upon my Mind. Thus, would he say,
 "observe the indiscreet *Sphronilla*, that wild Medley
 "of Noise and Nonsense, light as Air, and as subject
 "to Storms too; a perfect Virago in her Gate and
 "Behaviour, always in a Flutter, eternally prattling,
 "soon fond, yet soon disgusted, who plays the Tyrant
 "every where, with all the Insolence of Beauty, height-
 "ened by a Fortune, which, she thinks, places her a-
 "bove Censure; covetous of Praise, yet indifferent who
 "bestows it; often a Slatern in Dress, regardless in
 "Company of the Distinctions of Persons and Things;
 "and who can sacrifice any Decency in Life to her
 "Pleasure or Picque. Such, and if such, how odious
 "is the fantastic *Sphronilla*! But what a different
 "Creature, and how lovely is the modest *Clorinda*!
 "Tenderly sensible of her own Dignity and Charac-
 "ter, yet always willing to attend and do Justice to,
 "the Merit of others,—frank without being for-
 "ward, and cautious rather than reserved; apt to dis-
 "trust her own Opinion, but most ready to listen to
 "that of others; better pleased to hear than speak;
 "—but when she opens her Mouth, calm and gentle
 "as the Breath of Evening; susceptible of the most
 "tender Sentiments, yet sedate and steady in govern-
 "ing them; insinuating, but without the least Arti-
 "fice; a strict Observer of the minutest *Decorums* of
 "Life, that have the least Connection with Virtue
 "and Female Delicacy; and who joins the Discretion

of

“ of the Matron to the Modesty of the Virgin. This
 “ is an Image of the amiable *Clorinda*.

“ What a different Figure, continued *Phylax*, do
 “ those Ladies make in the Opinion of the World,
 “ and how differently are they received ! The *one*
 “ draws the Eyes and Observation of all upon her,
 “ but it is in order to censure and expose her the more
 “ effectually. Most People are afraid of her, and shun
 “ her as they would do an Hurricane, or a Viper.
 “ Those who do not dread, despise and laugh at her.
 “ Her Noise and Fortune make her heard, where her
 “ Sentiments would gain neither Attention nor Respect
 “ None esteem her; those who profess it, do it only to
 “ herself, or for some private Views. The Men hate
 “ a Creature who affects to be so like themselves; and
 “ the Women despise her, because she is so unlike what
 “ a Woman ought to be. How different is the Treat-
 “ ment of the *Other* ! The most sensible of both
 “ Sexes flock around her, and eagerly court her Ac-
 “ quaintance; wherever she makes her Appearance,
 “ she spreads Joy and Good-humour; whenever she
 “ opens her Mouth, she is heard with the most pro-
 “ found Attention; the *Beau-monde* want to establish
 “ their own Character, by keeping her Company, and
 “ their Reputation for Sense, by being of the same O-
 “ pinion with her. For her Taste is esteemed a Stan-
 “ dard, and her Manners a Model to the Rest of her
 “ Sex. Therefore they are forced to admire those
 “ Qualities they cannot imitate, and willingly confess
 “ that Superiority which is tempered with so much
 “ Modesty and Mildness.

“ After this Manner did my affectionate Guardian di-
 rect my Notions of *Decency*, and endeavour to ani-
 mate me with an high Sense of it.—But I doubt,

Gentlemen

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Gentlemen, I have already tired you with what I have read. It is now full Time to leave off.

Oh, Madam, said *Eugenio*, hastily, why would you stop? You have raised our Attention exceedingly, Your Tutor's Method appears to us no less engaging than it is singular. Pray finish what you have so happily begun.

Well, Gentlemen, said *Cleora*, if I do tire your Patience, remember who is to blame. She then went on Reading: "When *Phylax* had, by these and the like Means, inspired me with a Sense of what became the Female Character, and the Part I was destined to act as a *Woman*: He bid me look around me, and view my Connections with others—recollect those late ones I had with my Parents, the Domestic of my Father's Family,—my Companions at School and out of it,—the Teachers under whose Care I had been hitherto educated,—and the general Acquaintance I had formed. Then he asked me, what Kind of Dispositions I had felt towards my Parents?

"I answered, I felt a Mixture of Reverence and Love;—was very fond of pleasing them, and dreaded their Displeasure as one of the worst Things that could befall me.

"He next enquired how I stood affected to my Teachers?

"I replied, I highly respected them; and though I sometimes thought them too severe, yet, I reckoned myself, upon the Whole, indebted to them, and felt real Gratitude. As to my Companions, I told him, I was peculiarly fond of them, happy in their Company, and delighted when I could serve them. As to the Servants of the Family and other Domestic,

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" I said, I was never better pleased with myself, than
" when I had done what pleased them and made them
" happy.

" He then asked me, whether it did not appear to be
" the Intention of Nature to make me happy, by pro-
" moting the Happiness of others, since I found my
" highest Pleasure arising from their Felicity? I con-
" fessed it did.

" And whose Happiness gives you most Pleasure?

" That of my nearest Friends and Relations.

" The Duties therefore of serving them must be of
" the highest Importance and Obligation?

" No doubt.

" And next them, those you are most nearly con-
" nected with, by Alliance, general Acquaintance, or
" past Favours, or by Neighbourhood, and the like
" Ties?

" So it should seem.

" But can Women be useful in the same Way the
" Men are, by Building, for Instance, Plowing, Gar-
" dening and other manual Arts, and by the Employ-
" ments of active and public Life; or rather by such
" Services as are more adapted to their softer and
" more delicate Constitutions?

" By the latter surely.

" Are these any other than a discreet Oeconomy
" within Doors, elegant Conversation, tender Friend-
" ship, decent Behaviour, Education of Children, and
" the like?

" I said, I did not know any others more suited to
" their Nature and Character.

" Therefore, to execute these well, said he, must
" be the Business and Duty of Woman. And what
" is her Duty, must be her Ornament and Happiness.
" Doubtless.

After

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“ After this Manner did my dear Tutor make me
 “ attend to my Connections, nearer and more remote,
 “ with those about me, the Pleasure of acting agreeable
 “ to these, and the Obligations that result from thence;
 “ in order, as he said, to strengthen my Affections to
 “ those Persons with whom I was most nearly con-
 “ nected, and to fix my Activity in its proper Sphere.
 “ Therefore, he was cautious of enlarging my Views
 “ to more remote Relations, till I was thoroughly ac-
 “ quainted with those I stood in to my Friends, Kin-
 “ dred, and Acquaintance; lest I should get those
 “ Things first, which Nature had put last, and have
 “ my Mind distracted with romantic Schemes of Vir-
 “ tue, and by that Means be disqualified for those Ex-
 “ ercises that belong to the Conduct of private Life.
 “ He said that he did not want to stretch my Affections
 “ to the Measures of my Country, or the whole World,
 “ till they had taken deep Root in the Spot where I
 “ was fixed; nor chuse to give me high Ideas of Qua-
 “ lities I should possibly never have Occasion to exert.
 “ He thought, if he could make me a good Friend,
 “ strictly so, I should not act my Part ill in any other
 “ Relation of Life. Therefore, partly by Instruction,
 “ but chiefly by exemplifying them in his own Con-
 “ duct, he set the charming Duties and Obligations of
 “ this sacred Bond in the strongest and most alluring
 “ Point of View. He treated me entirely as a Friend,
 “ kept Nothing a Secret from me, asked my Opinion
 “ in most Cases, as if I had been his Counsellor, im-
 “ parted to me his Joys and Sorrows; and by his en-
 “ gaging Manner, encouraged me to unbofom my-
 “ self to him with the same Freedom.

“ As *Phylax* thought Knowledge a proper Ground-
 “ work for *moral* Improvement, a constant and ever-

“ increasing Fund of Pleasure, and therefore an admirable Preservative against that vain fantastic Life which our Sex are apt to fall into, when unemployed, he neglected no Means to furnish my Mind with the most useful Kind of it. He began with History, as being the most easy and interesting, and the fittest to raise the Curiosity and Attention of Youth. He chose for me the simplest and shortest Histories; such as the plainest and most affecting Parts of sacred Story and some selected Places out of the *ancient* and *modern* Historians, which he thought most level to my Understanding. After reading these, he made me give him an Account of what I had read, and make my Remarks, and point out what I thought commendable, and what blame-worthy, in the Conduct of the principal Persons concerned. When I fell into any Mistakes, he set me right, and if I said any Thing just, he improved upon it, and drew many Consequences which had escaped me. He exposed those Blunders that were committed, shewed how Things might have been better conducted or retrieved; but particularly pointed out to me the Influence of Virtue and Vice both upon Society and Individuals. As to Novels and Romances, I never knew what they were, till my Taste was formed for Something of a nobler Relish; and then I heartily despised most of them, as Books that give chimerical Notions of Life, and the Motives of Action, and form young Minds to a romantic Love, and a Disgust for domestic Duties.

“ While he was training me up in useful Knowledge, he was at great Pains to give me clear and just Ideas of Things. To this Purpose he encouraged me to ask Questions concerning every Thing in Na-
 “ ture,

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“ ture, what it was, what End it served, and how it
 “ was made for obtaining its End. To excite my Curi-
 “ osity the more, and put me upon enquiring, he would
 “ himself frequently ask me, what I thought of this, and
 “ the other Thing : Nor, did he stop till he had given
 “ me distinct Conceptions, as far as my Understanding
 “ would go, and the Nature of the Subject admit.
 “ When he had explained one Thing to me, he did
 “ not immediately hurry me on to another, but desired
 “ me to think well on what he had said, and then to
 “ propose any Doubts that might occur to me. Thus
 “ he led me up the Ascent of Knowledge, Step by Step,
 “ seldom making new Advances, till I had reviewed
 “ the Ground already gained, and surveyed the sur-
 “ rounding or connected Parts.

“ He began with sensible Things ; the Objects I
 “ daily saw and conversed with, the most obvious and
 “ striking Beauties of Nature, the Earth, the Sea, the
 “ Air, the Appearance of the Heavens, and the grosser
 “ Objects on the Surface of the Earth, whose Figure
 “ and Situation he explained, with its Dependence on
 “ the Sun and its Fellow-Planets. I never walked
 “ with him into the Garden or Fields, without receiv-
 “ ing an instructive Lesson. He made me acquainted
 “ with the Names, and a few of the Properties of the
 “ Plants and Flowers. We saw their beautiful Tex-
 “ ture and Fabric, the Covers Nature has provided for
 “ the Defence of the Plant, but especially for the Se-
 “ curity of the Seed. He explained to me (for he had
 “ studied Natural History) how they grow, the Causes
 “ of their Nourishment and Decay, the various Me-
 “ thods of their Propagation, with the whole Progress
 “ of Vegetation. I was particularly pleased and
 “ astonished with the exquisite Subtlety of Nature,

“ in seeing, by Means of Glasses, the Circulation of
 “ their Juices, through such slender and delicate Canals.
 “ While he was thus pointing out to me the stupen-
 “ dous Grandeur of Nature, in its larger Scenes, and
 “ the infinite Minuteness and Artifice of its lesser Ma-
 “ chinery, he led me up to that All-wise and Almighty
 “ Artist, who formed the several Parts of such a vast
 “ and complicated Whole; cloathed them with so
 “ much Beauty, and adapted them for such Conveni-
 “ ence and Use. Sometimes, while he was pointing out
 “ to me those Beauties of Nature, which crouded up-
 “ on my Sight from every Quarter, I felt my Heart
 “ warmed with Joy and Admiration; and then he
 “ would tell me,—oh! how pleased was I to hear
 “ it,—that this was truer Praise and more sublime
 “ Adoration of the great Author, than a cold Repe-
 “ tition of the most rapturous Form we can find
 “ in any Manual. He did not reckon these Pieces of
 “ natural History useless to the Sex; as a little Ac-
 “ quaintance with Plants and Simples may instruct
 “ us, not only in the Choice of such Herbs as are
 “ proper for the Use of the Kitchen in the Way of
 “ common Diet, but which is of greater Service, in
 “ providing for one’s Family and poor Neighbours, a
 “ few of the most common and useful Medicines.

“ From *vegetable*, we ascended to *animal* Life. He
 “ shewed me the Variety, the Subordination, the in-
 “ sensible Gradation and Oeconomies of the several
 “ Classes of Animals; how their Senses and Passions
 “ are fitted to their Frame, and their Frame to their
 “ Situation and Business; how, for Instance, they are
 “ formed for Offence or Defence, for seeking their
 “ Food, building their Habitations, nursing and edu-
 “ cating their Offspring. From these Instances of in-
 “ finite

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“ finite Providence and Care, in consulting the Good
 “ of each Species and every Individual, and the just
 “ and necessary Subordination of all to the Perfection
 “ and Felicity of the Whole, he demonstrated to me
 “ the immense Wisdom and Benevolence of the *Uni-*
 “ *versal Parent*, who is so tender and liberal to every
 “ Individual, yet so provident and watchful for the
 “ Whole. He was particularly solicitous to give me
 “ just and rational Ideas of my *Maker*, and remove
 “ every Kind and Degree of Superstition; and thought
 “ that a sound Knowledge of *Nature* was a proper
 “ Foundation for *Religion* and *Morals* to rest upon.
 “ He told me, that a plain Exhibition of *his* Nature is
 “ drawn upon his Works, and that these are his Words
 “ which speak his sublime Wisdom and Goodness, and
 “ represent him conducting an impartial and extensive
 “ Plan of Benevolence through all Ages, in every Part
 “ of the Universe, which all lies open to his View. He
 “ shewed me, that the Things, in Nature of the most
 “ formidable Appearance, as Earthquakes, Thunders,
 “ Storms, &c. are either Effects of some greater Good,
 “ or necessary to produce it, and therefore manifest a
 “ perfectly wise Oeconomy, and beneficent Order in
 “ the Whole. Thus he reconciled me to the Order
 “ of Nature, and the Belief of an *universal Mind* pre-
 “ siding in *it*. Having exhibited to me a Character
 “ so fair and amiable, it was natural to reverence and
 “ love the Deity; and it appeared the most vicious
 “ Defect not to be grateful to so kind a Benefactor,
 “ not to submit to his mild Government with an en-
 “ tire Resignation.”

Here *Cleora* paused a While; upon which I said, I
 cannot help admiring, Madam, the easy and natural
 Method, by which *Phylax* has led you, from one Train

of

of Ideas to another, and from the lowest Order in the Scale of Being, through its several Stages, till he raised you to the sublimest Views of God, and the Homage due to him. Such a sensible Way of Teaching, by the Eye, as well as Understanding, is so proportioned to the human Mind, as makes the Reasoning to be almost sensible. Visible Effects do evidently demonstrate an adequate Cause, and excellent Workmanship must proceed from an Artist every Way equal to it: Therefore it must be of the utmost Consequence, to have that Excellence of Workmanship unfolded to us, because we shall be, by that Means, more fully convinced of the Intelligence and Intentions of the Author.—But pray Madam! go on with the delightful Account of your Progress.

“ Why,” Sir, continued *Cleora*, “ We advanced
 “ slowly, yet still advanced. My dear Guardian, or
 “ rather Parent (for indeed he was more than a Parent
 “ to me) bought a Pair of Globes for my Use, on which
 “ he shewed me the Disposition of Heaven and Earth,
 “ Sea and Land, with those artificial Lines and Planes
 “ which have been contrived to illustrate the Situation
 “ and Motions of the heavenly Bodies, with their
 “ Order and Bearings on one another. He taught me to
 “ work some of the easiest Problems on the Globes,
 “ such as finding the Longitude and Latitude of Places,
 “ the Hour of the rising and setting of the Sun, in different
 “ Parts of the World, the Length and Shortness
 “ of Days, and the like. Then he began to explain the
 “ System of the World, according to the several Hypotheses
 “ which have been invented by Philosophers
 “ ancient and modern. When he had exposed the
 “ false Systems, he drew aside Nature’s Veil and disclosed
 “ the real one, that august and glorious System,
 “ which is confirmed by Fact and Observation; and
 “ traced

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“ traced out some of the general Laws, by which the
 “ Eye of *Newton* saw the huge Machine of the World
 “ to be moved and governed. He told me of those
 “ wonderful Bands of Gravity and Attraction, which
 “ bind and sustain the Whole of Things, and maintain
 “ a perfect Harmony in Nature, among the infinite
 “ Struggles of disagreeing Parts; and explained a few
 “ of their Properties and Effects, especially their In-
 “ fluence on the Oeconomy and Motions of our plane-
 “ tary System. Such a finished and majestic Prospect,
 “ as the new Philosophy opened to my View, filled me
 “ with a Pleasure mixed with Astonishment: For when
 “ my Thoughts transported me beyond the farthest
 “ Boundaries of Nature, new Worlds crouded upon
 “ me, and over-whelmed me with their Immensity and
 “ Number. The Exertions of Almighty Goodness in
 “ infinite Space, laid out a Prospect where my Imagina-
 “ tion could find no Horizon. These Views convinced
 “ me both of the Greatness and Littleness of my own
 “ Nature; its Greatness in being formed for taking in
 “ such vast Objects, and carrying on its Enquiries
 “ through the immense Progression and Fulness of Na-
 “ ture; of its Littleness, that after its utmost Stretch-
 “ es in the Regions of Truth and Goodness, it
 “ knows so little of the Causes, the Extent and Re-
 “ lations of Things, and that whether we ascend or
 “ descend in the Scale of Being, both Extremities are
 “ beyond our Ken. The ridiculous Fancies I had form-
 “ ed, concerning the Bulk and Figure of the Earth,
 “ and Motions of the Heavens, disappeared. I saw
 “ likewise in glaring Colours, the Absurdity of refer-
 “ ring the whole Composition and Frame of Things
 “ to Mankind, and judging of the Munificence of the
 “ supreme Architect by our narrow Standard. Humi-
 “ lity

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“ lity and Resignation to the general Order of the
 “ World, appeared to me the most decent Virtues that
 “ can adorn puny Mortals, the best adapted to our
 “ Character and Condition. While I was losing my-
 “ self with pleasing Wonder, in a Scene of such an
 “ unterminable Prospect, I was over-joyed to think,
 “ that I was not too little for my Creator’s Notice,
 “ notwithstanding the Immensity of his Works, that
 “ I shared with others the Effects of his Care and Bounty,
 “ and had no Reason to be anxious about Futurity,
 “ if I behaved like a dutiful Child, and good Subject
 “ to the great Parent and Lord of the Universe.
 “ Hence Religion appeared to me a most reasonable
 “ Service, and having in View such a consummate
 “ Model of Excellence, I took delight in the Exercises
 “ of Contemplation, Submission, Gratitude and Love,
 “ which never failed to inspire me with Serenity and
 “ good Humour, and indeed, I thought, made me a
 “ more humane and good-natured Creature.”

But whither, Gentlemen, said *Cleora*, leaving off reading, would my Fancy carry me? I forget I am talking to Philosophers, and find I am, by some strange Casualty, got above the Spheres, into Regions seldom visited by Mortals.

I will answer for myself Madam, said *Eugenio*, and I dare say *Simplicius* does not dissent from me; we have heard you with great Pleasure, and been charmed to bear you Company to the utmost Limits of Creation, if I may be pardoned the Incorrectness of the Expression You have been highly indebted to *Phylax*, not only for the Things he hath taught you, but for his timing them so well; following the Order of Nature, and from her *minuter* Scenes leading you on to her *grander* ones, where her Magnificence and Splendor do indeed transcend

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scend the Power of Imagination. I do not wonder that so august a Spectacle should dispel the Phantoms of Prejudice, and open your Mind to the largest Views and Sentiments. For when Nature appears in her genuine Simplicity, unclouded by Prepossession and Passion, she is herself the best Charm to lay all the Spectres of Fancy and Superstition, and to call up the noblest Images of Beauty and Grandeur. But pray, Madam, proceed to acquaint us how your Teacher instructed your Mind; and formed your Taste for Life and Converse with the World? For we suppose he meant that those higher Pieces of Knowledge, should be subservient to Action, and the Benefit of others.

I assure you, Gentlemen, said *Cleora*, reading on,
 “ *Phylax* did not lift me up to the Heavens, the Planetary Worlds, to leave me there. He made me content enough to pitch again upon this humble Earth:
 “ He acquainted me with the principal Divisions of its Kingdoms, Provinces, Mountains, Rivers; Islands. We travelled over the Courts of Princes, the Seats of the learned, the Scenes of the *ancient* and *modern* Greatness. And when we had ranged sufficiently in foreign Worlds, we came nearer home, and surveyed the Situation and various Aspects of our own Country. For it was my Connections with it, and those of the same Society, that he wanted to make most familiar to my Mind. He did not therefore amuse me only with curious Speculations, nor acquaint me with the Nature and Properties of other Things, to let me remain ignorant of myself, my Obligations and Dependence on others, or of any Thing that it most concerned me to know. He did not inform me concerning the Laws and Government of the Universe, and keep me a meer
 “ Novice

“ Novice in what related to the Government of myself.
 “ He had a true Taste of Life himself, and therefore
 “ he taught me to refer every Part of Science to Prac-
 “ tice, and the Improvement of the *Heart*. In order
 “ to instruct me in the Knowledge of myself, he had
 “ taught me to disguise Nothing before him, but to
 “ act and speak naturally, to turn out all my childish
 “ Fancies and Passions, and appear to him just what I
 “ was. He had a most agreeable Way of rallying me.
 “ If by Chance I betrayed any childish Humours and
 “ little Follies: I was touched with what he said, and
 “ saw my own Weakness; and the Tenderness which
 “ he always expressed, made me often upon these Oc-
 “ casions displeased with myself, but never with him.
 “ Sometimes, by a pleasant Mimickry, he could give me
 “ back the Image of myself so truly, as to make me
 “ know the Figure, and with such a Vein of Humour,
 “ as to make me join heartily in the Laugh against it.
 “ As soon as I was calm again, he desired me to look
 “ back on myself, and consider the Effects of the
 “ short-lived Frenzy, what a little Creature it made
 “ me, how it discomposed my Features, as well as my
 “ Reason; and what Advantage it gave others over me.
 “ The dispassionate Coolness of his Temper, made my
 “ Passion appear more glaring. He never gratified my
 “ Inclination in any Thing he thought pernicious to
 “ me, and would put me upon voluntary Pieces of
 “ Self-denial in small Things, to raise me to higher,
 “ and accustom me to cross my Desire; but he never
 “ refused to gratify me, without giving me Reasons
 “ why he did so: So much did he prefer treating me
 “ in the Way of Reason, to that of mere Authority.
 “ He was particularly careful to guard me against
 “ those Errors and Follies which are most incidental

“ to

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" to our Sex, *Vanity, Love of Shew, Conquests and*
 " *Diversions*. Observe, said he, my dear Child,
 " how transient a Thing is the Respect which is paid
 " to a fine Face, or a graceful Person, especially when
 " a new Beauty appears on the Scene, how mean a
 " Figure a Woman makes, that has Nothing to support
 " and dignify her fair Out-side. Do but look at our
 " Neighbour, the fair *Clarissa*, how little she is re-
 " garded by the sensible Part of our Sex; when she
 " opens her Mouth, how much does her Tongue belie
 " her Face, how unmeaningly do her Periods flow,
 " and what Insignificance is there of Behaviour? With
 " what a mean Figure does this Flush of Beauty and
 " Pride of Shape appear, in the Company of the wise
 " *Aspasia*, who never prattles, never casts an unmean-
 " ing Look, or does an insignificant Action, and scarce
 " ever speaks, or moves without instructing or charm-
 " ing you? Whereas *Clarissa* smiles without pleasing,
 " and is so much wrapt up in her dear Self, that she
 " rather excites Pity or Contempt, than Esteem. The
 " one is formed to charm and captivate, without any
 " of the Advantages of Person; the other, though
 " armed with all of them, can do neither, nor can all
 " her Beauty screen her from the Neglect and Scorn,
 " which her enormous Vanity draws upon her.

" The Love of Shew, and an excessive Nicety in
 " Dress, he shewed me was still a greater Bar to Repu-
 " tation. He said it was accompanied with such Le-
 " vity of Mind, and betrayed into so many Weak-
 " nesses, that he thought no Woman in whom it had
 " the Ascendant, could ever rise to any considerable
 " Figure in Life, or indeed perform any Part in it
 " with a tolerable Grace. It is generally used, con-
 " tinued he, as an Engine of Conquest, but oftner,
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“ defeats than obtains its End. The Cobweb it spreads
 “ is so thin, that only Butterflies and your meaner Sort
 “ of Insects are caught in it, and they with a little
 “ Struggling, soon force their Way through the silken
 “ Snare. He shewed me the bad Effects of this Passion
 “ not only in devouring one’s Time, filling with a
 “ Spirit of Envy and low Rivalship, a constant Hurry
 “ and Fluttering of Thought, which would in Time
 “ grow habitual, and interrupt in Things of the
 “ greatest Importance, and a mean Attention to Trifles;
 “ but especially its ruinous Consequences with Regard
 “ to Families, which it always throws into Disorder,
 “ and generally reduces to Beggary. Of this he point-
 “ ed out several Instances.

“ As to Diversions, that grand Article of gay Life,
 “ he indulged me a Taste of them, took me with him
 “ to Court, to Assemblies, Concerts, and those other
 “ public Places, where the polite World flock to see
 “ or shew themselves, to improve or amuse one another.
 “ For *Phylax* thought that a rigid Restraint from these
 “ Things whets the Appetite, and that one of the best
 “ Ways to blunt its Edge, is to allow a fair Taste of
 “ them. I found the Observation true by my own
 “ Experience; for had I only beheld those gay Scenes
 “ at a Distance, but not been permitted to take Part
 “ in them, I am persuaded that my Imagination, in-
 “ flamed by the Talk of others who were fond of
 “ them, and generally paint such Things agreeably to
 “ those Impressions they make upon themselves, would
 “ have formed Pictures of them far beyond the Life;
 “ but Experience soon convinced me, that such Enjoy-
 “ ments are of no great Consequence. The Glare
 “ of a Court appeared in full Lustre. The dull
 “ Formality, the insipid Ceremonial and Flutter of a
 “ public

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" public Assembly quite tired me. I saw Nothing
 " there to detain or delight me: And I always return-
 " ed from thence, with a double Relish of Retirement
 " and the Society of my Friends, from the Enjoy-
 " ment of whom I had thought myself secluded, by
 " the Ceremony in which I had been engaged. So
 " that when I got home, I flew into my Apartment,
 " undressed, put on a plain Dishabille, ran to my dear
 " *Phylax*, and was happy."

Cleora pausing here, *Eugenio* said, I doubt Madam,
 your Taste would be reckoned, in our polite Age, too
 singular by much, to induce many either to envy or
 imitate it. It would be hard to persuade some of our
 fine Ladies, to quit, so easily, those charming Places and
 Amusements, that are esteemed the very Life and Quin-
 tessence of Pleasure.

Do not think, Sir, replied *Cleora*, that I want to
 give myself the Airs of an affected Delicacy. I confess
 ingenuously to you, that I believe in good Earnest,
 what palled my Taste of Diversions, was the higher
 Relish I had formed for better Entertainments. I am
 persuaded the gayest and most fluttering Part of our
 Sex, take up with trifling Amusements, only for Want
 of Something better to entertain them. Something
 we must have to employ us, and Something too to
 relieve us, from the Irksomeness of Labour. Those
 who have no Taste for intellectual Pleasures, will seize
 the next at Hand, be they of a grosser or more refined
 Sort. If we do not relish a Book, we must take Re-
 fuge in Company and Diversions of all Kinds, espec-
 ially those most in Vogue. Therefore, as *Phylax* was
 well aware, how much a Fondness for Diversions grows
 where it has once got Footing, and steals upon Per-
 sons insensibly, till it has engrossed their whole Time,

he took Care early to get the Start of it, and preposseſſed me with the Love of Books.

Pray, Madam, ſaid I, what Books did your Tutor chiefly recommend to your Peruſal?

It would be too long, Sir, ſaid *Cleora*, to give you an Account of all the Books he directed me to. He excluded me from none I choſe to read, but I was generally governed in my Choice by his Advice. I think I mentioned already, that the firſt Sort of Books he put into my Hand were of the hiſtorical Kind. But to be the more diſtinct. I will proceed in my Journal.

“ As *Phylax* much approved of the Way of Teaching by intereſting Stories or Examples copied from Life, whether feigned or real, he therefore recommended *Rollin's* Ancient Hiſtory, and thoſe ſelect Stories in his *Belles Lettres*, which are brought to exemplify particular Virtues or Vices, or enforce right Maxims for the Conduct of Life. The *Adventures of Telemachus* he put into my Hands early, as a truly moral Picture of the ſame Kind, deſigned to inſpire a young Prince with the ſublimeſt Sentiments of Virtue and public Spirit, and faſhion him upon the Model of the moſt amiable Humanity and Elegance of Manners. I was never more charmed in my Life, than while I read it, and I was ſo ſtruck with every Feature of Virtue in the young *Hero*, that I became emulous of his very Spirit, and aſpired with Paſſion after the Glory of virtuous Atchievements. His *Antiope* was my favourite Model. Her Qualities I eſteemed *characteriſtical* of her Sex, the moſt natural and graceful Ornaments we can wear. O how happy ſhould I eſteem myſelf, could I imitate her Excellencies and inherit half her Praise!

“ But

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“ But when my dear *Phylax* first directed me to read
 “ that admirable Piece, he told me that I must con-
 “ sider the Plan was formed for Persons in the highest
 “ Sphere of Life, and I must therefore consider the
 “ Distinction of Birth, Fortune and other Circumstan-
 “ ces; and, with that Caution, I should find it to be
 “ of as great Profit as Pleasure.

“ The *Spectator* was another Author he recom-
 “ mended, as of the highest Use to Females, not only
 “ as containing valuable Stores of profitable and ele-
 “ gant Knowledge, but as an excellent Mirrour of
 “ human Life, and a polite Corrector of Manners:
 “ Here (said he) are the best Maxims for the Conduct
 “ of Life, for People of all Ranks and Denominations,
 “ Ages and Conditions, that you shall find any where.
 “ Here you may see your own Face, every Speck of
 “ Folly, Whim and Humour, and the deeper Stains
 “ too marked in expressive Colours. Here you may
 “ learn to be wise, at the Expence of others, and avoid
 “ the Ridicule you see exposed in them. If you fol-
 “ low the *Spectator*’s Directions, you will not be much
 “ drawn away by the Foppery of Life, and are guard-
 “ ed against numberless Snares, into which many of
 “ your Sex are apt to fall.

“ Another favourite little Book of my Tutor, was
 “ Lord *Halifax*’s Advice to a Daughter, which he
 “ told me was well worth its Weight in Gold, a
 “ Piece written entirely in the Taste and Spirit of
 “ a Gentleman; wherein the justest Pictures of Life
 “ are drawn, and the finest Rules for its right Con-
 “ duct, not prescribed with the stiff Air of Pedantry,
 “ or a forbidding supercilious Authority, but insi-
 “ nuated with all the Mildness and Persuasion of a
 “ Parent, and founded on an extensive Knowledge of

“ the World. He said it proposed a virtuous and
 “ elegant Model of Manners, and recommended a ra-
 “ tional Piety, equally remote from Superstition and
 “ Enthusiasm, and inculcated a strict Virtue, without
 “ Affectation or Sourness. I confess my Obligations
 “ to this little, but precious Book, from which more
 “ may be learned than from whole Volumes.

“ There were several other Books, both ancient
 “ and modern, written in the *moral* Strain, which he
 “ put into my Hands, and explained and exemplified
 “ by living Patterns: For his large Acquaintance with
 “ the World, enabled him to exhibit almost every
 “ Virtue and Vice in real Characters.

“ I remember particularly two ingenious Pieces
 “ which he recommended to me, as containing the
 “ very Quintessence of practical moral Philosophy.
 “ *The Advice to an Author*, which was the first Book
 “ that gave me a strong Conviction of the Usefulness
 “ of the Habit of inspecting ones self. It made me
 “ fonder of Retirement than I should otherwise have
 “ been, and I thought the Method of Soliloquy there
 “ recommended, an admirable Expedient to discharge
 “ a good deal of that Froth and Vivacity, which we
 “ Females are apt to throw out, sometimes unseasona-
 “ bly, in Conversation.

“ The other was a very practical Work of an emi-
 “ nent *Northern Moralist*, on the *Conduct of the Pas-*
 “ *sions*. Some Things I found in him too abstruse
 “ for my Understanding fully to enter into; but I
 “ thought myself much benefited by his wholesome
 “ Maxims for the Conduct of myself, and better re-
 “ conciled to the Order of Nature in the moral
 “ World, than I was before.

“ Ag

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" As *Phylax* saw me fond of natural Knowledge,
 " he gave me the *Speſtacle de la Nature*, *Derbam's*
 " *Phyſico-Theology*, *Ray's* Wiſdom of God in the
 " Creation, *Algarotti* on Light and Colours, and other
 " Books, upon Subjects of the ſame Nature; not merely
 " to amuſe me with ſuch Speculations, and thereby
 " draw me off from leſs rational and more dangerous
 " Amuſements, but to inure me to the Love of Con-
 " templation, and chiefly to give me high Ideas of the
 " Wiſdom and Goodneſs of the Almighty, and to im-
 " preſs me with a deep Senſe of Religion, and my De-
 " pendence upon him. For I muſt take Notice of it,
 " to his Honour, and with the warmeſt Gratitude to
 " him, that he was particularly ſolicitous to give me
 " juſt Notions of Religion, and point out the ſtrict
 " Connection there is between true Piety and the Con-
 " duct of Life. He ſhewed me that the Love of God
 " and Mankind have the moſt friendly Aspects on each
 " other,—th at the diſintereſted Love of God opens
 " the Heart to the moſt tender and extenſive Senſe of
 " Humanity; and the Over-flowings of Good-will to
 " Mankind, prepare the Soul for the utmoſt Exaltations
 " of Divine Love. Then by a natural and eaſy Gra-
 " dation, he led me from the Views which Nature gives
 " us of a Deity and a Providence, to thoſe more ſublime
 " and intereſting Views of both, which the *Chriſtian*
 " Faith opens upon us. He ſhewed me, that, This was
 " a Religion framed, not for a Sect or Party, or any
 " particular Form of Government or Condition of
 " Mankind, but for Men in general, being a Scheme
 " ſo extenſive as to comprehend Men of all Ages, Sects
 " and Nations, adapted to every Intereſt, Government
 " and Situation in which they can be placed,—that it
 " is moſt admirably ſuited to the Defects and Weak-
 " neſſes

" nesses, as well as the Excellencies of the moral Tem-
 " per and Constitution, as it affords the best Helps to
 " supply and correct the One, and the noblest Argu-
 " ments to improve and exalt the Other, — that it
 " breathes the sweetest, mildest and most charitable
 " Spirit, and is particularly fitted to the tender, weak-
 " ly, fearful and affectionate Genius of our Sex ; as it
 " displays our various *moral* and *social* Relations, those
 " especially of the most dear and domestic Kind, in
 " the most engaging Light, and inculcates our Attach-
 " ment to them, from Motives the best adapted to work
 " upon our Temper ; and likewise as it gives us the
 " truest Notions of this Life, the best Supports under
 " its various Calamities, and the most enlarged Views
 " of our Connection with another World, which he
 " said must naturally tend to raise and strengthen the
 " Mind, and beget a greater Composure and Equality
 " of Conduct, amidst the several Trials and Vicissi-
 " tudes of Life. He represented it as one of the dis-
 " tinguishing Glories of our holy Religion, that the
 " Exercises which it recommends, not only contribute
 " to diminish our Attachment to Sense and the World,
 " but while they mortify and subdue the *animal* Na-
 " ture, [they refine and exalt the *rational*, and in
 " short, by training up the tender and domestic Af-
 " fections in the private Relations of Life, form us for
 " the Exercise of the more enlarged and divine ones of
 " higher Spheres. In fine, my Tutor shewed me, by a
 " beautiful Detail, that our Religion of all others, in-
 " structs us best in the Dignity and Duty of Man,
 " gives us the most satisfying Account of our Degene-
 " racy, Method of Restoration, and final Happiness ;
 " and, by that Means, lays the surest Foundation for the
 " Practice of our Duty, the Peace of our Minds, and
 " our

“ our future Hopes. He strongly recommended *Fenelon's* spiritual Works. The Life of God in the Soul of Man, *Smith's* select Discourses, and others of that refined devotional Strain, as the fittest Books he could think of, to raise one's Views above the World, and inspire that truly humble and heavenly Temper, which is the peculiar Glory of a *Christian*, and adds the highest Dignity to human Nature,— Books ! from which Light irradiates upon the Mind, and which set the Soul on Fire, as one reads them.”

As *Cleora* paused a While, I perceive, Madam, said *Eugenio*, your ingenious Instructor has given a pretty large Scope to your Studies, and does not seem to have been much afraid of your entering into the Class of female Philosophers or Virtuoso's, a Name, which some of our Sex are as much frightened at, as many of your own are averse to. But I hope, Madam, from your Example, and that of several Ladies of the first Rank, who resort sometimes to philosophical Lectures, and are no less fond of *learned* than *gay* Levees, Philosophy will grow into Repute, and it will, in Time, become as fashionable to talk of Books and Learning, as of Balls and Dress, or Politics and Scandal. But, I ask Pardon, Madam, pray go on.

I verily believe, said *Cleora*, *Phylax* had no Mind to accomplish me in the *Virtuoso* Character, but if possible to make me a wise and good Woman, and therefore he was particularly careful to point out to me the Connection between Knowledge and Practice, and the Ridicule of knowing more, and talking better than others, and acting worse. But, to finish my tedious Journal, continued she, reading ;

“ It was not from Books, that I learned the most instructive and affecting Lessons. It was by conver-
“ sing

“sing with the better Part of the World, and by seeing those real Characters I had before only read or known from Description, Therefore *Phylax* led me into the politest Companies in Town and Country, and made me acquainted with the best Sort of People. Frequently, after returning Home from a promiscuous Company, he made very useful Reflections on what had past there, and the Characters we had seen. If the Discourse happened to run on any Subject of Importance, he reviewed it, asked what I thought concerning the different Opinions and Behaviour of each of the Speakers; and withal shewed, how such a Thing might have been said better, such another done with more Prudence and Delicacy. He marked the Virtues, the Foibles and Vices of the respective Characters, and when he knew their History sufficiently, traced their Causes; shewing, for Instance, how some committed Blunders through Rashness and Want of Judgment, others from Vanity and Want of Respect to the Company, many from an Affectation of imitating others, or from wrong Education, and a perverted Taste. In this Way he taught me the true Decorum of Manners, how to judge of Characters and Things, and how to avoid the Ridicule, to which Affectation or wrong Judgment exposes one.

“But beside, (which was a Thing of the highest Importance,) he not only pointed out to me true Characters, Characters, which fairly existed, but shewed me their Effects in Life, both in Society and upon one's self; or the Influence their Virtues and Vices have on public or private Life, in rendering Men happy or miserable.

“Observe,

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“ Observe, said he, for Instance, how the excessive Gaiety, the Profuseness and ill Management of *Flotilla*, eat out her Fortune and Time, render her contemptible, even in the Opinion of her own Sex, frequently injure the industrious Tradesman, ruin her Family, corrupt the Manners of her Children, by her Example, and expose them, after their Manners are destroyed, to Want and Misery. Observe, on the other Hand, how the Modesty, Sobriety and prudent Oeconomy of *Sophronia* attract Regard from every Body, increase her Fortune, make her easy herself, profit her Family, and enable her, without hurting them, to do many kind Offices to others.

“ Then, added he, do but cast an Eye on the rakish *Letitia*, see with what Impetuosity she pursues her Pleasures and Amusements; what Confusion her irregular Hours produce at Home, what domestic Broils her Conduct occasions, how many Anxieties, Disappointments, Affronts, and what Satiety she must encounter in the Career of Pleasure, and how, after she has palled her Appetite, she must ruin her Health, and make a withered and sickly Age pay for the Extravagancies of an intemperate Youth; what Vexations she has given her Parents and Relations, and how, at length, she entails Dishonour and Diseases upon her Children. Behold, on the other Hand, the serene and virtuous *Angelica*, steady in her Temper, and chaste in her Pleasures, who discreetly mixes the Amusements with the Business of Life, so as never to allow the former to encroach upon the latter, but to make them relieve each other. Her Husband finds her always the same, unruffled by his Passions, pliable to his Humours, open and obliging to his Friends, but rather reserved to others. How happily

" pily do they live! No Suspensions discompose his Mind,
 " no Feuds disturb the Peace of the Family. Their
 " Children are their Delight, and the peculiar Care of
 " the Mother; whose Eyes beam with inexpressible
 " Tenderneſs and Joy, while ſhe ſees their Reaſon
 " opening apace, and their Paſſions gradually forming
 " to Decency and Order under her nurſing Hand. All
 " the Domesticks know their Rank, every Buſineſs is
 " done in its Season; their Task is their Delight.
 " The happy Pair are a Bleſſing to all around them,
 " and a lovely Pattern of the tender Duties and en-
 " dearing Pleaſures, which may be found in that State
 " of the neareſt Attachment in Life."

" Again, pray take Notice, ſaid he, and beware of
 " *Crepilla*, that everlaſting Talker. While ſhe takes
 " ſuch Freedom [with the Reputation of others, ſee
 " how ſhe expoſes her own, what Diſcord ſhe ſows
 " among Friends and Neighbours with her petulant
 " Tongue, and how, to ſhew her Wit and Talent at
 " Satyre, ſhe wounds the Reputation of Friends as
 " well as Enemies, hated by thoſe whom ſhe bites,
 " even contemned by them who love her Scandal, and
 " neither truſted nor eſteemed by any.

" But, how ſuperior a Creature is *Leonora* !
 " What invincible Attraction does ſhe carry about
 " her ! Always ready to defend the Abſent, to re-
 " concile Friends, and ſoften Enemies, delighting to
 " caſt a Veil over the Faults of others, and bring
 " their Virtues into the Light, putting the beſt Con-
 " ſtruction on Actions they will bear, and chuſing to
 " be ſilent, where ſhe cannot commend. See, how
 " ſhe ſpreads Chearfulneſs and innocent Mirth
 " wherever ſhe goes, and by an univerſal Con-
 " cern to pleaſe, quite void of Affectation, obliges
 " every

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“every one she converses with. So that it is hard to
 “tell, whether she is most esteemed or beloved, by
 “those who know her; her Advice is commended
 “even where it is not followed, she is an Umpire in
 “all Differences, and regarded by her own Sex, as a
 “Pattern of every Virtue that is becoming in a
 “Woman. To be esteemed by her is true Praise,
 “her Company is coveted by her own Sex, as well as
 “ours; her Virtue is, in all Respects, its own Re-
 “ward.”

“Thus did *Phylax* conduct me with a discreet and
 “gentle Hand, amidst the Allurements of Pleasure and
 “Frowns of Fortune; for of these I have also had
 “my Share. As one Taste of Beauty and Elegance
 “appeared after another, he improved upon Nature,
 “and pointed out to each Sense, its proper Object and
 “Excellence. From the Love of Finery in Dress,
 “and Symmetry in ordinary Things, he led me to a
 “Taste of *Genteelness* and *Decency* of outward Air
 “and Behaviour. From thence we advanced to a
 “Sense of *female Delicacy*, *Honour*, and a *modest*
 “*Reserve*. The next Step was to *Friendship*, *Gra-*
 “*titude to Parents*, *Sympathy*, and *Affability* to all.
 “As the last Stage of Improvement, he was chiefly
 “solicitous to form and cultivate, the high moral
 “Taste of a *Contempt of all vicious Pleasures*, an in-
 “violable *Regard to the Rules of Prudence*, the *Re-*
 “*signation of private Ease, Pomp, and Grandeur*, to
 “*Wisdom*, to *Fidelity*, the *Order of Families*, and
 “*Happiness of Friends*; and in short, of an *extensive*
 “*Humanity*. To answer those Ends, my dear Guar-
 “dian recommended to me, every Kind of Accom-
 “plishment, that had a Tendency to improve my
 “Mind or Manners. He used to say, that no Bounds

“ were to be set to the Education of a Woman of
 “ Fortune ;—that she might learn any Thing she
 “ was capable of, that could render her a wise and
 “ finished Creature: But then he was at great Pains
 “ to convince me, how unsuitable it would be to the
 “ Character of a discreet Woman, to make an injudi-
 “ cious Shew and Ostentation of her Accomplish-
 “ ments. He said, these were seen to most Advantage
 “ in the wise Conduct, the discreet Reserve and Appli-
 “ cation of our Talents, to render us more agreeable
 “ to others, and happy in ourselves ;—that it shewed
 “ a greater Superiority of Mind, to conceal one’s
 “ Knowledge, and manage it frugally, than to seek to
 “ dazzle others with a Parade of it. Therefore he al-
 “ ways inculcated a thorough Reserve and Conti-
 “ nence of Speech, especially on such Points, unless
 “ when the declining them would shew more of Af-
 “ fection. Above all he recommended a strict *Mo-*
 “ *desty* and *Decorum* of *Behaviour*, as the distinguish-
 “ ing and supreme Charm of *Female* Virtue, a Quality,
 “ said he, so essential to the Sex, that we always ex-
 “ pect to find it, and which, where it is wanting, can
 “ be compensated by no Charm of Nature or Art ; it
 “ is equally admired by the loose, and the sober Part
 “ of our Sex ; it extenuates many Failings, and places
 “ every good Quality in the most alluring Light. And,
 “ added he, though our Passion may, yet our Esteem
 “ never can be captivated, much less secured without
 “ it.”

This, Gentlemen, said *Cleora*, having done reading,
 is a short but imperfect Sketch of my Education, which
 I wrote down, partly for my Entertainment, and partly
 to imprint his Lessons more deeply on my Mind. You
 will, I hope, excuse its Failures for the Sake of the
 Writer.

We

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We thanked her in the strongest Terms, for the agreeable Entertainment she had given us.

You need not, Madam, added *Eugenio*, be ashamed to shew it to any Person whatever. How happy would it be for our Ladies of Fortune and in high Life, were they educated upon such a Plan! If that be true, which some Satyrists have said, who were, I suspect, no great Friends to the Sex, that *their* predominant Passions are the *Love of Pleasure and Power*, I am convinced they will best gratify both, upon the Scheme traced out, by *Phylax*, to his fair Pupil. In it, I think, he has opened a large Fund of Pleasure, and of the most refined and durable Kind that Female Heart can wish, and excluded them from no Pleasure that is consistent with the sober and decent Dignity of Woman; and which would not be attended with more Pain in the Issue. With Regard to Power and Dominion, he has laid the only sure and firm Basis for both; so that were any of them ambitious of Power, and set upon making Conquests, they cannot do better, than to follow the Rules prescribed, and mark well the Examples delineated by *Phylax*, and I will venture to insure Success to them, not only in extending, but which is a more difficult Matter, in securing their Dominion.

You may talk, Gentlemen, said *Cleora*, what you will, of the Ladies following Rules and Plans, I much fear, the greatest Part of us will be apt to indulge our Fancy and Taste, and think it a sufficient Excuse for us, if we have but the common Practice of several of the politest of our Sex on our Side. I have observed the Ladies too generally make it their grand Aim to please the Men; so long as that Humour continues, the Beau-monde may prescribe to us Rules for our Education and Conduct in Life: Therefore the Reformation

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should begin at the Men, and since your Sex boast a superior Reason and Judgment, you are best qualified to shew the Example; and as we have copied too much after you, in your bad Taste, do but you correct it, and we shall imitate you, with more Pleasure, upon a better Plan.

DIALOGUE

DIALOGUE XV.

ON the Evening we had appointed, the Company met, to resume the Conversation concerning the *Culture of the Mind*.

Philander opened it, by saying, I hope, Gentlemen, you will remember, that, the other Evening, I proposed to your Consideration, "*Which of the Methods of Culture I then mentioned, whether Instruction, or Habit, or Example, was the most proper and efficacious Engine, to form the growing Mind, for the Purposes of Life; and in what Manner they ought to be employed, the most effectually to reach the End proposed by Education.*" As I doubt not but you have since considered the Subject, I shall be glad to hear your Opinions upon it.

A short Silence ensued, and then *Eugenio* spoke to this Purpose.

As, in the former Debate, I gave my Opinion for *intellectual Culture*, or the Improvement of the *Understanding*, or *Reason* of Mankind; so now, Gentlemen, I continue to declare as frankly for *Instruction*, as the most efficacious Engine, of what you are pleased to call *moral Culture*. Were we Brute Creatures, or mere Pieces of Clock-work, I shou'd prefer *Habit*, and the *Rod*, as the most likely Way of putting, or keeping us in Order; but, as I apprehend that we are rational Creatures, having not only Eyes to see our Interest, but Wills to make a Choice, notwithstanding all the Pains which some Moralists have taken

to prove us to be mere Machines, I am only for the *rational* Way preferably to others ; I mean informing the Judgment, by the plainest Instruction that can be given. — Let the *moral* Dispositions of your Pupil be as good as you please, and his Aptitude for Culture ever so great, you must set Objects before him, inform him of their Nature, Use and Tendency, to call those forth, and to give them their proper Play. For, if you seek to enure him to a certain Course of Action, without guiding his Aim, or to cherish in him Affections towards certain Objects, without previously acquainting him with their Nature, it must render him irresolute and unsteady in his Conduct, and a constant Dupe to the Impression of every new Object and Opinion that comes in his Way. While your immediate Influence or Example leads, or controuls him, he may, and probably will, go right ; but then he moves in the Dark, and like a Machine, acted by Springs ; and if you remove your Hand, the least Accident may unwind him, and disturb his Motions. Whereas, do but once convince a Child fairly, that this Conduct is fit, honourable, and advantageous to him, and immediately he is on the Wing to pursue it, and will continue to do so, while he retains that Opinion. Shew him the other to be mean, little, and prejudicial to him, and you excite his Horror and Aversion to that Conduct.

I believe it is an uncontested Maxim founded on universal Observation, “ That Mankind do generally, if “ not always, act from some View of Interest, whether real or imaginary.” This both Philosophers and Men of Business allow to be the grand Spring of their Motions, and the true Handle, by which you catch Hold of their Passions, and mold their Conduct.

duct. Accordingly your Connoisseurs in human Nature advise us, to study the leading Passion of those we would practise upon, in order to judge, with any Degree of Certainty, how they will act in any given Instance; as supposing, that they place their Interest in the Gratification of their ruling Passion. We see, in Effect, that an immediate View of Interest will controul, or at least suspend for a While, almost any Habit, be it ever so strong. Propose, for Instance, an immediate Reward to a Drunkard, if he will abstain, for a While, from his beloved Liquor; or let him be tempted with a certain Prospect of any future Gain, I could promise on his Abstinence, till he has obtained his Reward. The same View, oft returning, will frequently suspend the Habit, and make him prefer Business to Drinking. By such frequent Suspensions, the Habit will be gradually weakened, till it wears quite off. If then the Hope of Gain will thus suspend and baffle the Influence of the most inveterate Habits, why may not any other Interest be substituted in the Room of that, and be set in so strong and commanding a Light, that it shall be able to supplant any Habit whatsoever? "Mankind seldom act wrong, but from some Partiality, or Narrowness in their Views, that is to say, because they either do not understand their true Interest, or mistake it," let their Views therefore be set right, or in other Words, fix their Opinion of Good, and their Conduct will keep Pace with it. Look through every Profession and Condition of Life, and the Truth of this Maxim will appear. A *Tradesman* never cheats but through a partial View of Interest. A *Merchant*, who has large Dealings, who knows the World, and the Course of Affairs, will be honest, if not from Principle, yet from a Sense of Interest, that is, of the strict

strict Connection between fair Dealing and Success in Business. An *Apothecary* will not put upon his Patient false Drugs, nor a *Shopkeeper* base Wares upon his Customers, if they understand their Business and Interest right. In like Manner, the *Lawyer* will never be knavish, nor the *Judge* unjust, nor the *Divine* hypocritical, but through short Views of the Union of Probity with Reputation and Success.

Nor does the Maxim extend only to Knavery and Fraud, but to every other Species of Vice. It is all founded on Partiality of Thought, or the Ignorance of one's true Interest. Would the *Rake*, for Instance, ruin his Constitution and Fortune, if he foresaw the Consequences of his wild Courses? Would the *false Patriot* prostitute his Conscience, and sell his Country, for a Post or a Title, if he knew the Value of inward Freedom, and Self-Approbation? It is not therefore so much through bad Habits or Example, that Men go wrong, but by Reason of their Short-sightedness, and Want of due Freedom of Thought: So that, if we can put Men into a right Track of *thinking*, concerning the Truth and Nature of Things, and their comparative Value, we, of Consequence, lead them to a right Course of *acting*. And this appears to me best done by *Instruction*, and not by *Habit* or *Example*.

I confess, said *Simplicius*, it is a Maxim common enough, that Men are governed by *Interest*: but I doubt it is rather specious than true. To assign any one Principle, by which so various, so fickle a Creature as Man is governed, is, I think, ascribing a greater Uniformity of Character to him, than we actually find in him. To reduce particular Appearances to general Laws, as far as it can be done, is certainly true Philosophy; but to confound Things that are really different,

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ferent, and to ascribe different Effects, to the same Causes, merely for the Sake of an imaginary Beauty, arising from a certain Uniformity of Principle, or Simplicity of Hypothesis, as it is ridiculous in itself, so it is very prejudicial to the Interest of Philosophy; the Business of which is to reason from Facts, and not to invent Hypotheses, be they ever so ingenious. Now that *Interest* governs Mankind, may be true in numberless Instances, but that it is the sole Spring of his Actions, I can hardly believe, while I see him so often acted by *Passion*, in Opposition to his *confest* Interest, and as often by mere Whim, without any Reason at all; while I observe him influenced by a cloudy Day, or an easterly Wind. It were an endless Task to trace the Mazes of the human Heart, or to ascertain with Exactness all the Springs of Action; especially as our Passions blind our Reason, and hurry us on to Action with a constitutional or mechanical Sort of Violence, before we are aware. This I propose only as a Difficulty by the Way, without entering into the main Point in Debate.

I readily allow, replied *Eugenio*, that our Passions are powerful Principles of Action; but I ask *Simplicius* what it is that guides and excites them? Is it not our Opinions, I say, our Opinions, concerning the Nature and Consequences of those Things which we passionately affect? Do not these give the Passions a right or a wrong Bias, and add to, or take from their Strength? *Passion* is mere brutal Force, unless directed by *Intelligence*. So that, when it is said to prevail over our Sense of Interest, the Meaning is not, that we act without, or against our Opinion of Interest, while we are thus hurried on by Passion; but that we alter our Opinions, and condemn afterwards what we approved before. I admit, that it is unphilosophical

to frame Theories, without a sufficient Foundation of Facts to support them; and that it is better to analyze the Passions, than through an Affectation of Uniformity, to deduce them all from one Root. I grant also, that there are some Propensities of Mankind which get the Start of Reason, and in a Manner, supersede the Use of it, acting with a mechanical Force, as in Instances of violent *Anger*, sudden *Compassion*, and the like. Nay, I do not deny that there are some Actions, which, being the Effect of quick and imperceptible Motions of the Mind, cannot be traced to any determinate Cause, and therefore are generally ascribed to mere Caprice. But these are not ordinary Cases, and therefore cannot conclude any Thing against a general Maxim, which, in moral Affairs, is held good, when it is built on general Experience, and but seldom fails. Yet after all, I can hardly allow the Instances produced by *Simplicius* to be Exceptions to the Rule: For no Man acts without some Reason, unless we will say that an Effect may be produced, without a Cause; and if he be induced to act, from some Reason, it must be because he apprehends it better for him to act so, than to forbear the Action; which will still bring us back to the old Position, "That it is some superior Interest, " whether real or supposed, which governs the Man." Wherefore, the main Thing in forming the Morals of any one, is to guide his Opinions right, or to inform the Mind well of its true Interest; and then it will incline as naturally to it, as Iron to the Load-stone.

This will lay the Foundation of the best and most durable Habits. As Children then are strongly credulous, and susceptible of all Kinds of Opinions, it must be of the utmost Consequence to give them right ones, as soon as they can apprehend them, especially, since the

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the first Possessors of the vacant Soil are generally, the longest Tenants, and plead a Right by Prescription.

For these Reasons, Gentlemen, I reckon *Instruction* the most powerful Engine of Culture.

As I often differ from my Friend, in our Debates, said *Constant*, and did so in the former Conversation on this Subject, so I find myself under the same Necessity of differing from him now : For how plausible soever his Arguments may seem, they are, in my Opinion, contrary to Fact and Common Experience. I believe No-body will dispute the Point with him, that Men, being rational Creatures, should be proceeded with in a rational Way ; and that the more Habit is accompanied with Instruction, it will have a more happy and lasting Effect. But it is as certain, on the other Hand, that Habits may be contracted, before the Mind is capable of forming any Opinions at all. Thus, Children may be led by Example, or enured by repeated Acts, to any Practice, before they can judge of it or its Consequences. Nay, this may obtain such a Prevalence over them, that when they come to know better, and see the Prejudice of such a Practice to their Interest, they shall not be able immediately to forbear it, but continue to indulge the Habit, in spite of the strongest Convictions of their Reason. Let a Boy be trained up among a Band of Gypsies, and be accustomed to steal and purloin whatever he can lay his Hands upon, till Thieving becomes quite familiar to him, will he leave off his favourite Employment, when he comes to know its dangerous Consequences, even though he should see the whole Gang hung up ? Will not his Hands still stick to every Thing, with a Sort of irresistible Mechanism ? Will he not continue to prefer his rambling, shifting Life, with all its Toils and Dangers,

to a safe but labourious Honesty? Does not the same predominant, and almost invincible Force of Habit, appear, in every Instance of Life? How many Men know, that a liberal Dose of Liquor will throw them into Fits of Sickness, more than enough to counter-balance all the Pleasures of Drinking; nay that a Course of Intemperance will, at length stupify them into Sots, and yet obstinately persist in the Habit? *Eugenio* asks whether a Rake would ruin his Fortune and Constitution, if he foresaw the Consequences of it? His Knowledge of the World might, methinks, afford him Examples enough to answer his own Question. Do not the Gentlemen of Pleasure often confess, in their calmer Hours, that they are Enemies to their real Interest, and feel the bitter Fruits of their Folly? Yet such Slaves are they to Habit, and so devoted to the Charms which have ruined them, that neither the Convictions of Experience, nor those of Reason, will make them leave off their dissolute Practices. Is not this a plain Proof, that the Force of Habit, is superior to all Reason and Sense of Interest?

But, says *Eugenio*, it is *Opinion* that guides our Passions, and gives them all their Force. Let the Pupil therefore be but once seasoned with good Opinions, concerning the Nature and Consequences, or the comparative Value of the Things which he pursues, and his Passions and Conduct will keep Pace with them.

I cannot help observing a good Deal of Ambiguity in some Words which my Friend has often used in the present Debate, particularly those of *Interest* and *Opinion*. He seems to understand Interest sometimes in a narrow and contracted Sense, as signifying mere Gain or Money; and this, he said, would suspend the Passion for Drinking; I make no Doubt, but it will in a cove-

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tous Man, or in one to whom the Passion for Liquor holds a second Place: But hardly can you bribe a confirmed Drunkard to forego his darling Enjoyment. Surely he cannot mean, that in this Sense, Interest governs Mankind: For there are Thousands, to whom the Sacrifice of *that* would be no mighty Conquest. If he means by Interest, the real Advantage, or greatest Aggregate of Happiness to each individual Person, I wish it were true that Men always pursued that. But, alas! a very little Experience confutes the Maxim, if understood in that Sense. Is present Pleasure then the Meaning? Neither will that do. As little will the Prospect of future Good answer to it. But perhaps, an Explication of the other Word, (*Opinion*) will help us out. If by Opinion he means our speculative Notions of Things, those philosophical Principles we learn in Schools, or those vague Opinions which we admit in ordinary Life and Conversation, concerning the abstract Natures, and Relations of Things, or the Consequences of Action, then I cannot find that our Actions or Passions are directed by such Opinions. For do not we see the Generality of Mankind agree in their speculative Principles concerning Morals, and the Tendency of Virtue and Vice, while yet they are exceedingly divided in their Practice? Thus they allow, that *Virtue* is more decent and amiable than its contrary,—that the Practice of it creates Trust, establishes ones Reputation, is satisfactory to the Mind and leads to Happiness,—that Happiness lies more in the State of the Mind, than in outward Circumstances;—that Wealth is foreign to real Merit, and can neither give nor secure Contentment and Tranquility;—that Vice is both dishonourable and the Source of Misery, and Knavery the Bane of Credit and Business

Being possessed of such Opinions as these, they should be, according to *Eugenio*, honest and virtuous, and consequently happy. But alas! the Practice of too many tells us, that they are not swayed by those Opinions, rational as they are, and how openly soever they avow them.——In this Sense then of the Word *Opinion*, my Friend's Maxim fails; since such Numbers act against their Opinions and against their Interest too. What Opinion then, what Interest governs? I apprehend, Men are influenced, in the general Train of their Life, not by their *speculative Opinions*, which float up and down in their Minds, like airy Visions, but by what I would call their *practical Judgment*, or their *prevailing Taste* and *Savour of Good or Happiness*, whether it consist in *Wealth, Power, Pleasure*, or any other Enjoyment, that is chiefly relished by Mortals. Now, this *governing Taste*, I conceive, is formed not so much by direct and regular Instruction, as by our Constitution, Habit, Circumstances, the Opinions and Example of those we converse with, and a Variety of other Causes. But I apprehend, that *Taste* is most influenced and nourished by *Habit*, or the being accustomed to admire a certain Set of Enjoyments, and habituated to a certain Course of Actions. This forms the strongest Associations of Ideas, and upon these our supreme Taste and Relish seems principally to depend. For when certain Ideas and Actions have often come in Company, these Actions shall be frequently performed, when any one of the associated Ideas start; nay, sometimes without any Ideas at all, by a mere mechanical Impulse, when the same Circumstances of Time or Place occur, which used to suggest those Ideas. Thus in Smoking, Drinking, or any of the most indifferent Actions, to which certain Perceptions of Pleasure or Advantage

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Advantage have been often annexed, the Disposition to do them, shall, by frequent Repetition, return, and the mechanical Powers set themselves a working without any apparent Order of the Mind, or any sensible Exertion of the Will. It makes no Difference how trifling the Object is, which the Mind has been accustomed to admire, nor how insignificant the actions are, to which it has been habituated. That Object, whether a *Rattle* or a *Scepter*, will become the sovereign Fancy and Relish, and be pursued with the same insatiable Desire and Eagerness; and those Actions will become the darling Employment, to which all others must submit. It must be of the utmost Consequence therefore, to accustom the Pupil to such Actions and Exercises, as are truly laudable and virtuous, even before he can thoroughly comprehend their Nature and Effects; and frequent Repetition of them will not only render them easy and delightful, but add a Sense of Importance and Dignity to them, which will wonderfully strengthen the Habit. For the same Taste and Strain of Action, which prevailed with the Boy, will continue to govern the Man, though the Objects pursued may appear somewhat different. The Boy who used to close his Fist upon the Farthing, will improve into the griping Miser; and the little Hero, who bullied and ruled on the Green, will grow up in Time, into the daring Warrior, or the ambitious Statesman.

On these and many other Accounts that might be mentioned, I declare for *Habit* as the chief Engine in Education, whose Effects are the most durable of all others.

Though I am much of *Constant's* Opinion, said *Sophon*, as to the mighty Force of *Habit*, yet I cannot help thinking, that it will be much more steady and

lasting, when it is accompanied with *Instruction*, or rather guided by it. It seems to be mere Instinct or Mechanism, when undirected by Reason; and one Habit may be soon supplanted by another, when both are equally destitute of rational Supports; but when the *Habit* is led on by a thorough Conviction of its Excellency or Usefulness, it grows into our very Nature, and acquires a Force almost invincible.

Our Friends have, by their Opposition, been insensibly drawn into a Question, that was much tossed among ancient Wits, *viz.* "Whether Virtue is Matter of Instruction, and may be learned as other Arts are, or by what Means it is attained."

Eugenio reduces all *moral* Culture to rational Instruction, and reckons that good Habits, in which Virtue is supposed to consist, will naturally follow right Opinions. *Constant* seems to ascribe more to Nature and to the Force of Habit, or to such repeated Exercises as are accommodated to the Genius and Temper of the Creature we want to form; as thinking that his supreme Taste in Life depends on the Train of Actions, to which he has been accustomed, and that his Taste will tincture his Character, and govern his Manners.—For my Part, I will not pretend to decide in so delicate a Controversy, which has exercised the Tongues and Pens of many able Speakers and Writers in ancient Times: But I cannot help thinking, that my Friends have differed more in Appearance than in Reality, and that *Eugenio's* "*Opinion of Interest*" which he thought the governing Principle of our Conduct is the same Thing with *Constant's* "*prevailing Taste or Relish*."—For I cannot imagine that *Eugenio* meant mere Principles of Belief, or a few transient Speculations formed amidst the Hurry of Life, or in the Leisure of the Closet, but
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that reigning Sense of Good and Ill, of Right and Wrong, which determines our Choice and Pursuit. If this was his Meaning, then both he and *Constant* concur in shewing the Importance of forming it rightly, and directing it to proper Objects. Were this carefully attended to, I am persuaded it would go nigh to determine that ancient Question I just now mentioned. All moral Culture, and consequently all moral Virtue, must rest on *Nature* as its Foundation; that is to say, it pre-supposes moral Powers and Affections, which are to be improved and raised to Perfection. These are our Perceptions of Good and Ill, Virtue and Vice, Beauty and Deformity; and those Affections which lead to pursue the one, and shun the other. These Perceptions, and the moral Dispositions which accompany them like all the other original Principles of our Constitution, grow up with us, and like them, gather Strength by Attention, Exercise, and Habit. That is to say, our moral Sentiments are sharpened and confirmed, by being often employed in attending to suitable Objects and exerting moral Determinations; and our Affections are, in like Manner, strengthened by moral Exercises; the frequent Repetition of which, settles at length into an Habit, or a confirmed State of Virtue. These Powers are perhaps naturally stronger in some than in others; and such may be said to have a Constitution by Nature more favourable to Virtue; yet what is wanting, or weak in the original Make, may be supplied, or strengthened by more favourable Culture and Exercise. On the other Hand, for Want of these, the finest natural Dispositions may be perverted, and totally spoiled. Now of this two-fold Set of Powers, the First, *i. e. the moral Sentiments and Perceptions*, are chiefly improved by right Instruction, or in other Words, by frequent At-

tention to *moral* Objects. The Last, *viz.* the *moral Dispositions* or *Affections* are improved by repeated Action or Habit. I would conclude then, "That *Instruction* without *Nature*, is defective; that *Habit* without *Instruction*, is blind and upsteady:—And that *Nature* without both, is imperfect. But when both these Engines act with a joint and well-directed Force, either in public or in private Education, they become a rational and lasting Mold to the Disposition and Manners." How then is the governing Taste of Life to be formed? "By preventing, I conceive, as far as may be, all unnatural Combinations of Ideas, or by annexing Perceptions of *Pleasure*, *Beauty* or *Good*, to such Qualities, Actions or Enjoyments, as are not only compatible with them, but united to them by Nature; and by accustoming the Mind to distinguish accurately between Appearances and Realities, and then enuring it to a rational and consistent Train of Action, such as shall strengthen the Dispositions to Virtue, and add Sanction to our Sense of *Right* and *Wrong*, of *Good* and *Ill*."

How dangerous and pernicious it is to disunite those different Instruments of *political*, as well as *moral* Culture, I mean *Instruction* and *Habit*, we have a notorious Instance in the Common-wealths of *Athens* and *Sparta*, an Example pregnant with useful Lessons, and which will cast more Light upon the Subject, than any general Observations I can make. Give me Leave therefore, to compare those famous Republics, in a few Respects.

In *Sparta* Habit reigned in its utmost Energy and Extent. The whole Life of the Inhabitants was governed by Law, and an uniform invariable Discipline. Their Diet, their Exercises, their Diversions, were all pre-

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prescribed to them. Every Hour had its particular Business marked out, and immutably fixed. Nothing was left to private Choice or Caprice. The City had the Air of a Camp, where every one had his Station assigned him, and must do his Duty, under the strict Eye of his Officer, or be punished for the least Act of Disobedience. Nor would he mistake the Matter much, who should compare *Sparta* to a modern Cloyster, where Abstinence and Exercise regularly succeed each other; where the Hours of Diet and Devotion, and the Kind and Quantity of both are appointed, by the Rules of the Order; and all the Fraternity, from the Prior down to the Porter, are under the Power of an unrelenting Discipline. Thus was the Oeconomy of Life settled in this severe Republic,—But, as *Hiero* observed, on another Occasion, Learning, and the polite Arts were excluded. For the Inhabitants sacrificed to *Mars*, rather than to the *Muses* and *Graces*. No Masters of Science were appointed by the Public, nor were any private or foreign Teachers allowed to settle at *Sparta*. All the professed Retailers of Wit, particularly Sophists, Orators, and Poets, were banished from thence, as a Sort of pestilential Vermin, who could only bite and sting, or at best amuse the People with Words, and excite an Itch of Novelty and Change. A renowned Prattler of those Times, I think his Name was *Cephisophon*, was banished, because he pretended that he could talk a whole Day, on any Topic whatsoever. Even Painters and Statuaries were forbidden, as Ministers of Sloth and Luxury, or, at least, as an useless Tribe of People.—The Stage was shut up as a dangerous Rival of public Authority, and a Prompter to Vice, rather than a School of Virtue. Even Music was bounded by Law,
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and it was capital to innovate in the national Songs, or in the public Measures, or the authorized Instruments of Harmony. I remember one *Terpander* was fined by the *Ephori*, and had his Harp nailed up, for no greater Crime than that of stretching one String beyond its usual Pitch, to give more Variety to the Music. All Intercourse with Foreigners, by which the Views of the People might be extended, Life polished, and Arts improved, was prohibited, lest foreign Manners and Vices should be imported into a Nation where Novelty itself was a Crime.—In short, the rigid Forms of their Policy, and the regular Returns of an uniform Life, must have damped the Flights of Genius, and set them a thinking only in a beaten Track. Their Sphere of Action was narrow, and consequently that of Observation must have been so too. The Imagination had Nothing to agitate it, nor were the Passions sufficiently interested, to put contemplative Men upon inventing any Thing, or pushing their Speculations far. For those Honours and Rewards, which are conferred elsewhere on Men of Ingenuity and Learning, were there bestowed only on the Brave and the Virtuous. Therefore, the whole Ambition of the People being turned in an active Channel, they sought to distinguish themselves more by military Exploits, and the Qualities of the *Heart*, than by those of the *Head*.

How different was the Genius of the *Athenian* Republic! It was all free, inquisitive, and unconfined. Their Wit and Reason had full Scope; but Restraint, Form and Habit, were scarce known in it. In private Life, every one was Master of his own Hours, might chuse his Diet, Employment, and Pleasures, without Controul, or Fear of being called to an Account. And in public Life, the utmost Equality and Freedom of
Speech

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Speech and Action prevailed: For all the Citizens were upon a Level, none of them, who had any Property, were excluded from a Share in the Government, and the highest Honours were alike open to all. There were public Academies or Colleges, which all Ranks might attend, and private Tutors, any of whom they might chuse. They might adhere to any Sect of Philosophers, or to none. *Athens* was the common Mart of Science, whither the Curious and Learned of all Nations came to load and unload. Those who excelled in Sculpture, Painting, or any ingenious Art, were encouraged to practise here; for almost every Person was an Admirer of fine Work, and their Skill was rewarded by public Premiums. Philosophers and their Apes the Sophists, and Orators, might read their Lectures where, and to whom they pleased. And indeed there was a general Resort of all Ranks to those Lectures. For the plainest Tradesman of *Athens* piqued himself on his Knowledge, Eloquence, and Taste of the polite Arts. All were Politicians, Speakers, and Judges of Wit, or wanted to be thought so. In fine, they were Dabblers in every Thing, and their many Holy-days and Vacations from Business, gave them fine Opportunities of indulging their insatiable Curiosity: But, beside their philosophical Schools, and the Freedom of Conversation among People of different Ranks, they had an unconfined Intercourse with Strangers. Their Trade, as well as Curiosity, led them to visit all Countries, and to encourage Foreigners to settle among them, by granting them the largest Immunities. These Advantages sharpened their Wit, enlarged their Knowledge, and refined their Manners. Thus Liberty and Learning, Commerce and Arts,

Arts, went Hand in Hand, and mutually strengthened each other's Interest.

It is to this Difference of Culture, that I would, in a great Measure, ascribe that Diversity of Manners, which distinguished them so much, the one from the other. As Nature had such unlimited Scope at *Athens*, there Sprang up an inexhausted Variety of Characters and Humours: But as Habit took such fast hold of the Inhabitants of *Sparta*, and their Manners were formed after the same invariable Model of Laws and Discipline, no Wonder that such Uniformity and Sameness of Character prevailed there. *Athens* chiefly employed *Instruction* and *Converse* with others, as the great Engines of Education; accordingly it became the Nurse of Arts, and Seat of Ingenuity and Learning. In this School were formed Philosophers, Politicians, Orators, and Virtuosi of all Kinds, who greatly improved Science, and raised the polite Arts to their just Standard: Whereas *Sparta* bred no Scholars, Poets, Historians, or ingenious Artists; but it was the Nurse of Heroes, and gallant Spirits, Men of chastised Fancies, and strict Morals, who spoke little, but acted with great Vigour and Resolution.

Athens was like some Festival Scene, where Gaiety and Mirth presided. Here you might see Sports and Spectacles, pompous Processions, rich Feasts, flowing Bowls, chearful Companies, every Thing that could amuse or gladden the Heart. The City was the very Mint of Wit and Humour, where you might hear throughout, the jocular Turn, the quick Repartee, the loud Laugh, and Abundance of low Buffoonry and Satire. The universal Taste of Science and Freedom of Dispute, cast off, as we may well suppose, a prodigious Swarm of Pretenders, Smatterers and Sophists.

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To this last Set, who were a Sort of universal Mountebanks in Letters, *Plato* ascribes the Corruption of the *Athenian* Youth. For, by their Fluency of Speech, and Parade of Learning, they gained the Ear of the People, and engrossed almost the whole Education of the Youth, whom they filled with Presumption, the Love of Dispute, and a fond Conceit of Knowledge. The *Spartans* were the Reverse of all this. By their Reserve, Gravity and Taciturnity, they might have passed for Monks of the severest Order. There was Something formal and forbidding in their Air and Manners, that struck Spectators with Awe, and rendered them unamiable to their Neighbours. The Youth behaved with all the Modesty, Reserve and Decency of Matrons, so that we are told, you would sooner hear Stones speak than them, and see brazen Eyes move as easily as theirs.—At *Athens*, the Restraints being few, the Discipline slack, and the whole Train of the Policy such as rather flattered and indulged, than over-awed the People; and Wealth flowing in upon them from all Quarters, they were enervated with Luxury and Pleasure, fond of Change, precipitate in Counsel, and the constant Dupes of their ambitious Demagogues: Here was to be seen much Petulance and Impatience of Restraint, a great Licentiousness of Manners, and a Variety of vicious Characters. Virtue was a more rare Thing here than at *Sparta*, where Men were all virtuous, more or less, through Necessity, and the Force of Habit. But to compensate this, a good Nature having larger Scope, shot up into sublimer Heights of Virtue. Therefore, we are told by such as knew the Manners of both People perfectly well, “ That
 “ those of the *Athenians* who were virtuous, were
 “ transcendently so, they alone being truly and un-
 “ feignedly

“ feignedly good, without any Necessity or Constraint;
 “ by a native Strength of Genius, or by a divine
 “ Destiny,” The same Thing, I believe, might be
 said of the bad, that they were eminently so, the com-
 pletest Villains, Traitors to their Country, and the
 very Scourge of Mankind.——Whereas in *Sparta*,
Virtue was the Mode; it was studied as an Art, and
Bravery and *Patriotism* became the Characteristics of
 a *Lacedemonian*. The Youth acted virtuously, through
 a Kind of political Instinct, the Aged continued to do
 so, by the Prevalence of Habit; and those who were
 destitute of a Principle of Virtue, were constrained,
 by the public Discipline, to wear the Form of it. But
 their Virtue, having none of the Softnings of the ci-
 vilizing Arts, hardened into Something austere and
 fierce. They despised Wealth, yet loved Power, and
 were the most obedient Subjects, but the severest Ma-
 sters. Their Want of Instruction and of Commerce
 with Foreigners, joined to their military Life, rendered
 them inhospitable to Strangers, cruel to their Slaves,
 and a Terror to their Neighbouring States.——*Athens*,
 on the other Hand, was the very Seat of Politeness,
 the Mistress of Decorum, and the Delight of Strangers.
 To them the *Athenians* were courteous and kind, hu-
 mane to their Slaves, merciful to their Enemies, and
 formidable to their Magistrates. Not to tire you with
 too long an Account, they were great Travelers, agree-
 able Companions, and breathed as refined and exten-
 sive a Strain of Humanity and Love to Mankind, as
 any other Nation we read of, in ancient Times.

Such, Gentlemen, I take the specific Genius and
 Character of these Rival Republics to have been.

Now, had the strict Discipline of *Sparta* been di-
 rected by the enlightening and softening Arts of
Athens;

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Athens ; or, had the brighter and more polished Genius of *Athens*, been corrected by some of the wholesome Severities of *Spartan* Discipline, I am apt to fancy, that the Constitution and Character of both States, would have been more perfect in their Kind, and their Virtue more compleat and amiable in every Respect.

The only Observation I would make upon the Whole, is, " That, that Education, in which Instruction and Habit are most wisely tempered together, " is by far the most finished, and productive of the " happiest Effects."

Sophron has, I think, shewn beyond Question, said *Simplicius*, the Necessity of uniting those Engines of Education, which have been already taken Notice of. But, whatever their Force may be, whether together or apart, I take *Example* to have a greater Power than either of them ; nay, I do not know but it is mightier than both. It is certainly more insinuating than *Instruction*, and more alluring than *Habit*: For it derives its Strength from two of the most powerful Principles or Affections of our Nature, our *Love of Imitation*, which *Philander* mentioned, and one for which we have not yet got a Name in our Language, a *Propensity or Disposition to be affected by the Sentiments and Passions of each other*. Beside those Passions, which lead us out to their respective Objects of Pleasure and Pain, and which impel us to Action, or restrain us from it ; Nature, in order to maintain a friendly Harmony among individual Minds, has touched them with a secret and amazing Sympathy between the Affections of one Man, and those of another. In Consequence of this, and of that expressive Eloquence which is couched in the human Countenance and Gesture, those Affections run with an instantaneous Glance

from Eye to Eye, and the same Movements are conveyed from one Heart to another, by the slightest Touch upon either. Thus *Anger* is kindled by *Anger*, as *Fewel* by the Flame. *Fear* is communicated by Looks, without any Knowledge of Danger. *Joy* lights up *Joy*, and spreads like Sun-shine. *Sorrow* raises *Compassion*, *Kindness* awakens *Gratitude*, and *Love* operates like a Charm, in producing Love. In fine, so admirably has the supreme Artist tuned our Minds to a reciprocal Sympathy in Pleasure and Pain, that there is no Fellow-Creature with whose State we can be absolutely unmoved; and frequently we love and hate, grieve and rejoice, for no other Reason, but because we see others do so. Hence, Company and Example, come to have such a wonderful Ascendant over us; and this *Reciprocation* of Feelings and Passions, joined to the *mimicing* Propensity, makes us of all other Creatures, the most apt to be taught and formed in Company. How soon will the Sentiments of our Companions unravel the most tenacious of our Opinions, and how easily are the most powerful Habits, that were warped with our very Constitution, untwisted by the Force of an Example, which is daily familiar to us? Nay, unless Instruction, be it ever so rational, is seconded by Example, and unless Habit is supported by the Practice of those we are most conversant with, the First will make a very transient Impression upon us, and the Last will have little Stability. Children are peculiarly sensible and open to the Influence of Company and Example. They are never so active in their Motions, nor so awake in their Passions, as when together. I may say too, that they are more affected and governed by what they *see*, than by what they *hear*. They are particularly animated by each other's Example,

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ple, and stand corrected by the Dread of Shame from one another. I reckon it therefore, a Matter of the utmost Consequence, to manage this Affair right, to lead them into the best Company, and to throw good Comerades in their Way, of the same Sex, and much about the same Age and Fortune with them, and who shall join with them in the same Exercises. For such Associations, wonderfully quicken and enlarge their Powers, both of thinking and acting, and improve their social Affections, and consequently fit them for active and public Life. They grow demure, moped, and silly or selfish, when kept up by themselves, under the constant Eye and Correction of a Tutor, though he be ever so discreet. Whereas, in those joint Associations, they are more sensible of Praise, and more active to obtain it; and, as their Minds are more Sympathetic, and more keenly turned for Friendship in that early Age, they enter warmly into each other's Interests, and contract the strongest Leagues. Hence being accustomed to think and act in Common, they will learn early to form a Notion of a joint Interest, and feel their Relation to a Public. As they are withal continually exposed to the Contempt and Ridicule of their Fellows, they must gradually unlearn whatever is mean and selfish, consider their Actions in Reference to the Advantage of others, as well as their own, and grow more manly, ingenuous, and decent in their Behaviour.

I confess the Danger of such public Associations, in which bad Impressions are spread with the same Ease as good ones, and are more deeply rivetted, for being made in Company. But, with wise Regulations, and under the Guard of watchful Tutors, those may be in a great Measure prevented.

We have a notable Instance of *their* salutary Effects, and how the bad ones may be eluded, in the Conduct and Spirit of that Republic, of which *Sopbron* has just now given us so distinct an Account. I shall add a few Hints to what he said on this Part of its Constitution, to illustrate the general Remarks I have ventured to make.

At *Sparta*, the Education (as was formerly observed) was entirely public, and under the Conduct of public Guardians. The Youth were divided into Companies or distinct Bands. These had Governors set over them, to direct their Exercises, to observe, and regulate their Manners. They eat, drank, and performed all their Exercises in Company. No Distinction of Rank obstructed the Freedom of their Intercourse. They went to their Halls, which were Places of public Entertainment, as to Schools of Wisdom and Virtue, where the Youngest might converse with the Eldest and most Experienced, and hear instructive Discourses on the History and Virtues of their Ancestors, and brave Contemporaries. This had an happy Tendency to open the Minds of the Youth, to correct their childish Passions, and to accustom them to a becoming Presence of Mind, tempered with an ingenuous Modesty. In fine, all their Feasts, Spectacles, Sports, and Entertainments of every Kind, were exhibited in Company, and improved the social Spirit, and sometimes the other Sex mixed with them in their public Diversions.

In Consequence of this *public* Education, the strongest Friendships and Confederacies were formed among them. Many noble Pairs were knit and lived in the most perfect Amity; nor were they divided in their Death, when their Country demanded that Sacrifice. Nay, whole confederate Bands swore to conquer

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or die in the Field of Honour, nor was there ever found One who falsified his Oath. They were all sensible of their Connection with the Public, and seemed to love their Country as their common Parent. To serve it they declined no Danger, reckoned Nothing too hard to suffer, and thought an honourable Death in its Service, a noble Purchase. In short, the Influence of each other's Company and Example, and the whole Turn of their Education, which directed their Views to a public Interest, formed a sagacious, active, high-spirited Youth, devoted to manly and virtuous Deeds.

Though the Education, in *Athens*, was not of such a public Cast, yet the Youth had fine Opportunities of free Intercourse with one another, and with Men of all Ranks and Ages. Philosophers and Mechanics, Statesmen and Sailors, Senators and Day-Labourers, conversed on a Level, and on all Subjects. Their Forums, Porticos, public Halls, Academies, and Barbers Shops, were Places of universal Resort. Nor were the modest and inquisitive Youth excluded from any Circle of Philosophers, or Knot of Politicians in which they chose to join. This wore off that Stateliness and Reserve, which would have otherwise appeared in those of higher Rank or Age; it gave a manly Assurance to the Youth, enlarged their Views, and a Sense of public Connections, and spread among them and all Ranks of People a general Vein of Politeness and Humanity. It also gave Rise to noble Friendships between the Older and Younger, in which the First took very great Pains to improve the Understandings, and form the Manners of their young Friends. Thus we find *Socrates*, *Plato*, and others, selecting from among the Youth those of the brightest Genius, and

whose Condition in Life, gave them a Prospect of being employed in the most eminent Stations, upon whom they bestowed a peculiar Care, to train them up for the Service of their Country. It was an ordinary Custom among their Teachers, particularly those of *Rhetoric*, to divide the Youth into little Parties; then to engage them in mutual Debates, and make them try imaginary Causes, in which he, who acquitted himself best, was crowned with distinguished Honours. These, and other Opportunities of social Intercourse, did not only excite a noble Spirit of Emulation and Love of Praise; but formed a stronger Union, and a Kind of *Brotherhood* among themselves; and what was of no less Consequence, it begat a more firm and inviolable Attachment to their Country the common Source of their Liberty and Happiness.

When I reflect on those Examples in Antiquity, and consider the Force of the *social* Principle in Human Nature, *Example* appears to me a more efficacious Engine of Culture, whether *moral* or *political*, than either of the other two, and a much more durable Mold for our Manners. It is particularly useful in expanding the social Powers, giving a masculine Vigour to the Mind, and forming Youth for public Life. Therefore the more Freedom of Intercourse they are allowed with one another, and especially with those who are elder than themselves, their Education will contribute the more to their Advancement, not only in Knowledge, but in every manly and virtuous Accomplishment.

That the Method recommended by our Friend, said *Philander*, is attended with manifold Advantages, I readily acknowledge; but it is an Affair of such Delicacy, that I do not know whether the Danger to which
it

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it is obnoxious, does not render it rather plausible in Speculation, than expedient in Practice. The very Reason for which *Simplicius* seems principally to recommend it, makes me the apter to suspect it; I mean that Sympathy he talked of, but especially that wonderful Turn for Mimicry, which made some Philosophers call Man *the greatest Mimic of all Creatures*, and which is peculiarly remarkable in Children: A Principle that takes Place of Reason, and operates mechanically, and so strongly in them, that you not only see them watching every Look, Action and Gesture of their Parents and Companions, with a most sagacious Attention, but practising after them with a critical Exactness, and quite satisfied with themselves for having been dextrous Apes. Was the Education of Youth of such a public Cast as that of *Sparta*, where this *mechanical* Principle was rightly directed, and the Strength of the active and sociable Powers balanced by proper Checks, I should perhaps incline to the most public Kind of it. But I must suspect, that in the promiscuous Crowd of raw undisciplined Boys, which the common Chances of a public School or undistinguished Company throw in their Way, they are like to meet with more bad than good Models to copy after; therefore they run more Hazards, one would think, of contracting a vicious than a virtuous Tincture. But as *Simplicius* guarded his Proposal with proper Cautions and Restrictions, and as it would lead us into a nice Question, "Whether a *Public* or a *Private* Education is to be preferred" on which, as Sir *Roger de Coverly* used to observe of puzzling Points, a great Deal may be said on both Sides, it is best perhaps to drop that at present, and consider, what is the most effectual Method of securing the mean Chance, I mean the Virtue and good Morals of Youth.

To

To gain this prime, this essential Point, I would begin earlier than is generally done; for surely the Mind is as susceptible of right Impressions as a Piece of Clay when it is wet and tender; that is to say, as soon as it begins to feel *Pleasure* and *Pain*, and to perceive what is done about it. I have seen the Potter, when he had kneaded his Clay into a proper Consistency and Ductility, after a few Turns of his Wheel, and the simple Application of his Hands, mold it into any Figure and Size he pleased, so that the Vessel wanted Nothing to adapt it to all the Purposes of its Formation, but a little glazing and hardening in the Furnace. Now Man has the same Softness and Ductility of Nature, if we take him in Time, before he become rigid by Habit and Use. All the Difficulty is, to know by what Handle or Machine we are to knead and mold him, before he is generally thought capable of any Figure or Impression, when his Speech is not yet formed, nor his Perceptions well opened. For I cannot help thinking, that even then, he is impressible, and like the Clay, may be moistened, at least for taking more easily his future Form.

One of the first Senses that take Place in Children seems to be that of *Pleasure* and *Pain*. It is one too, that runs through the first Periods of their Life, and has a mighty Stroke upon the Whole of their future Character and Conduct. "To direct and govern this" in such a Manner, that they shall love, and take "Pleasure in what is lovely and virtuous, and hate" what is deformed and odious, in an entire Conformity to Reason," I take to be the whole Secret of the Affair. And indeed *Pleasure*, rightly understood, cannot be deemed incompatible with *moral* Culture, or with any reasonable View or End of Action. How different
soever

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soever Mens Pursuits may be, they seek *Pleasure*, or
 in other Words, *Happiness* in all of them ; whatever
 Object they court, they expect to find this more or less
 in the Possession or Enjoyment of it. Even the coolest
 Votary of *Interest*, proposes *Pleasure*, substantial *Plea-*
sure in his Acquisitions, either in the Contemplation or
 Use of them. And the most disinterested Admirer of
Beauty, be it *natural*, *moral*, or *divine*, though his
 Passion is not excited by a Prospect of the *Pleasure* of
 Fruition, yet considering the Infirmary of *human* Vir-
 tue, he will hardly be supported in the steady and uni-
 form Pursuit of it, without such a Prospect. No Man
 chuses Pain, but for the Sake of a superior *Pleasure* ;
 nor does any one forego *Pleasure*, but in Expectation
 of an over-balance in Kind or in Degree. You may
 see then that I do not take *Pleasure* in the low and
 vulgar Sense of the Word, but in an extensive one, as
 comprehending the various Delights which our Nature
 is formed to enjoy, and which Men may very inno-
 cently propose in their Actions, whether they respect
 themselves or others. Now this Principle, call it *Sense*
 or *Affection*, or what you will, is so strong and interest-
 ing a Principle in Mankind, that as it would be vain to
 think of engaging any Man in a Series of Actions,
 which he is persuaded will be productive of more *Pain*
 than *Pleasure* to him, so, if you can once convince
 him, thoroughly convince him, that he will be a Gainer
 in *Pleasure*, or real *Happiness*, by the Course proposed
 to him, I hardly see what more effectual Motive you
 can use to persuade him to try it ; at least should this
 fail, I despair of any other being able to work upon
 him. But no Motive can have Weight, unless in so
 far as it is understood ; nor can it be understood with-
 out *Instruction* or *Experience*. In order then to in-
 duce

duce such a Creature as Man to Labour, you must let him *see* or *else feel*, that he will be happier, or enjoy more Pleasure, by Labour than by Idleness. To persuade him to bear Pain, or to deny himself any Pleasure, you must make him apprehend, in the same Way, that he avoids greater Pain, or purchases greater Pleasure by so doing. To engage him to serve others, you must convince him that it is the best Way to serve himself. In short, if you want to form any Taste, or to accustom to any Train of Action, the more Pleasure you can make him feel in indulging that Taste, or following that Course of Action; and the more vivid and agreeable Prospects you can raise with Regard to the Consequences of either, you will the more effectually accomplish your Design. We see then that *Instruction* must still be a main Engine of Culture, but it is not every Kind of Instruction that will answer the End; it must be tempered with wonderful Discretion, to give it Effect; and must be entirely adapted to the Capacity of the Creature we want to instruct.

“ How then are we to proceed, Gentlemen, in the
 “ Instruction of young Minds, before they are supposed
 “ fit Subjects for it? By what artful Touches are we
 “ to play upon that *Sense of Pleasure*, which is
 “ thought to be so quick and predominant in them?”
 Let the Brutes once more become our Instructors in the Nurture of Infants. Birds, whether of the gentle or rapacious Kind, seldom over-feed their Young, but let them feel now and then the Pinches of Hunger, and chuse rather to whet, than satiate their Appetite. When their Wings are long enough to permit them to roam beyond the Limits of their Nest, their prudent Dams helping them to prune their Wings, and going abroad with them in their first Excursions, point to them
 where

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where their Food is to be had, and remove, perhaps, the more unweildy Rubbish which lies in their Way; but teach *them* how to come at it, and to distinguish it from the common Earth, rather by their Example, than by finding it for them. The Old Faulcon will start the Game, but the young one must join in the Chace, stoop to the Lure, and give some Essays of his Prowess, before he comes in for a Share of the Prey. Thus, they enure them to search and toil, and teach them, that Food must be the Purchase of their own Sagacity and Industry. You do not expect, Gentle-
men, that I should recommend the same hardy Kind of Education of Children, to the tender-hearted Mothers of our Age; but as the Appetites of their Babes, are the principal Avenues to *Pleasure* in this unfledged Season, I know no other Way by which we can have any Hold of them; therefore I see no Harm in letting them feel their Stomachs a little, when they take it in their Heads to be peevish and rebellious. I would not indulge them, in letting them have every Thing they appear fond of, just upon their craving or catching at it; else they will grow delicate, fullen, and imperious. Therefore, if Master cries wantonly, storms, and strikes all about him, or is peevish and obstinate, I would give him Nothing till he become cool, and will hearken to Reason. By significant Frowns, a little Abstinence; and in various other Ways, you may even convince the speechless Babe, that you are displeased with him. To accustom him to early Docility and Obedience, I would give him what he craves, not only in Measure, but on certain Conditions, such as kissing his Hand, making a Bow, or keeping himself clean. This will render him pliable, good-natured, and able to endure Hunger. You may easily believe after this, that I
would

would not *over-feed* him as the Generality of Parents do; nor let him be always eating and drivelling, nor acquaint him very early with the nicer Sorts of Food. I do not mean, that a due Respect should not be had to the Tenderness of his Constitution; but it is generally owing to the over-delicate Usage of Children, that their Constitutions are so tender. A little more Abstinence, cold Water, open Air, and a more slender Dress, would make them all little Giants, and give a Tone and Vigour to their Nerves and Limbs, that would enable them to bear all Weathers, Diets, and Kinds of Usage. There is not a more ordinary Fault in Education, than the nursing, and increasing, a slavish Dependence on the Appetite, by all the Arts of Softness and Delicacy: Yet, without a Superiority to this, Nothing great or conspicuous in Life ever was, or can be attained.

And as the *Eye* is likewise one of the earliest Avenues to *Pleasure*, and Children are apt to be much caught by the Impressions made upon this sprightly Sense, it must be of no small Consequence, to apply it as a dexterous Machine of *moral* Culture.

Let the Eye therefore be entertained with all such sensible Representations, Objects, Pictures, and Sights, as will at once gratify the Wonder and Curiosity of the young Adventurer, and convey the most decent, chaste, and lovely Images to his Mind; let him be often invited to turn his View to beautiful Forms, by displaying them in the most alluring Attitudes, observing when the Mind is in the most serene and placid State; and even then not obtruding, but rather stealing them, upon it, by transient or side Glances, and at different Reprises; by relieving the Sight with a Variety of Objects of different Colours, Shapes, and Proportions, or setting the same in different Lights; that if they do

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not catch the Eye in one View, they may in another. The Design of this is to fix the Attention of the Mind ; to open and exercise its Senses, and Powers, by Degrees, and in the Measure which is suited to that growing and progressive State we took Notice of, in our late Conversation ; and withal, by Means of its *sensible* Perceptions, to awaken such as are *intellectual* and *moral*.

The young Creature becomes very early sensible of *Dress*, and what regards the Ornament of his Person. Now at the same Time that I would form his Taste for Cleanliness about himself, Propriety in his Garb, and Neatness in his Apartment, I would by all Means endeavour to prevent Effeminacy and Pride. For, as this swells the Mind with a childish Vanity, and enervates it by a mean Attention to Trifles, which are Sources of silly, and often pernicious Habits ; so the other may be ministerial and introductory to a Taste of a nobler Elegance, and Refinement of Manners. For, as has been formerly observed, the human Mind rises from small Things to greater, and every new Step in its Progress, is a Scaffold, by which it ascends to Something higher. Thus glaring Colours attract the Child's Eye, before it can judge of their just Arrangement : Yet the Lustre of the former procures Attention to the latter. The polished Stone, or regular Pillar, delights the Mind, before it can well take in the fine Proportions and Symmetry of the whole Structure ; but it is the Beauty of the *Parts*, that leads it on to a Conception of the Whole. In like Manner, an inferior Kind of Beauty or Elegance, thoroughly relished, may gain Admission for a *Venus* of an higher Order. Neatness of Person, and Decency of Dress, not only suggest, but seem to call for, a suitable *Decorum* in Behaviour ;

and the Transition from hence to a Taste of *inward Order* and *Rectitude of Heart*, is not only natural but easy. That Anticipations of some Connections of this Sort, are familiar to the Mind, you must all of you have concluded, from a Thing which I dare say you have often observed, that Children, when dressed out, are much upon their good Behaviour, more attentive than usual to every Word and Action, and they would be more ashamed to be caught in a Slip than at other Times. Have you not seen them, in such Circumstances, more ambitious of Praise, and more concerned to support the superior Dignity of their Dress? Possibly this may appear too great a Trifle to be mentioned; but yet I cannot help thinking that Matters very light in themselves, may be very weighty in their Consequences, especially as they influence Habits; nor would I look upon that as a trivial Thing in Education, which has even a remote Tendency to improve what is of highest Importance in Life, our Taste of Manners. — But, lest this Sense of Elegance should degenerate into an over-nice Attention to Finery, and mere outward Shew, I would pique the Stripling with a Sense of Superior Ornaments, being better adapted to *him*, and that those other become the softer Sex.

in outward Shew
Elaborate; of inward less exact.

But above all, I would lead on his opening Mind to higher Orders of Beauty, and to a just Perception and Relish of *these*. I speak this of all Works of *Design*, whether *natural* or *artificial*, from *simple* Figures and Colours to the most *complex*: For Instance, Flowers, regular Bodies, Instruments, Machines, or Models of
any

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any Piece of Workmanship, Pictures, Statues, Busts, Graving, or whatever else will shew Design, applied to the best Subjects and Ends in Life. Let the simpler Figures be such Materials as are useful in Building, Gardening, Shipping, Agriculture and other Arts. Let the more compounded Figures and Pieces of Machinery be the Tools or Engines of working in those respective Arts; and let their Uses and Connections with social, as well as private and domestic Life, be pointed out. Again, let those Pictures, Prints, Statues, and Designs, be often exposed to the View of Children; which will not only amuse and exercise their little Fancies, but also excite manly and noble Sentiments of *Temperance, Bravery, Friendship, Generosity, Love of one's Country and Mankind*: Such Sentiments, often raised, will serve to awaken corresponding Affections. Let the Monuments and Badges of civil Life, the public Buildings, Honours, Trophies, Ensigns of State, as Robes, Coronets, Staves, Ribbons, and the other Distinctions of Society, be held up to them as Images of *public Order, Union, Virtue, Liberty, and equal Government*; and lead them, by these *sensible* Symbols to a Conception and Veneration of Authority, Laws, and political Subordinations. I would likewise, by Means of these, endeavour strongly to imprint on their Minds a Sense of the Union of *Honour and Virtue*, and teach them to refer their Actions to the Community, and a public Life.

You see, Gentlemen, that hitherto I have proposed to instruct our young Pupil chiefly by his Eye, and sensible Appetites, as the most proper Mediums of conveying to his Imagination, and of Consequence to his Reason and *moral* Powers, a just Sense of *Good and Ill, of Pleasure and Pain*, and by this Kind

of Instruction, I have had it in my Eye to inspire him with such Sentiments, and to habituate him to take Pleasure in such Objects and Actions, as are lovely in themselves, or of evident Use and Importance to Society. You will perceive, by the Course of Instruction which I have been pointing out, that I have supposed him now got beyond Childhood, and capable, not only of *moral* Feelings, but of taking in some of our larger *Connections*; yet those chiefly insinuated by *sensible* and *Pleasurable Representations*, in order to give them the more powerful Influence.

But now I shall return back, and suppose our Pupil beginning to form distinct and articulate Sounds, and consequently capable of distinguishing and being taught Letters. To make him take Pleasure in learning those, I would inscribe the Letters on their different Playthings, and contrive various Games and Diversions, which shall oblige them to learn and pronounce them distinctly. Thus, for Instance, I would frame an *Horary* Circle, consisting of twenty-four Divisions, at each of which a Letter of the Alphabet should be placed. On the Center let a moveable Index or Needle be adjusted, to turn round at Pleasure. Let the Values of the several Letters and Intervals between them be fixed, and signify Blanks or Prizes, which the Scholar shall draw according as the Index, which he whirls round, points to one or other of them, or fixes in the intermediate Spaces. It is easy to extend this to Syllables, or to contrive little Figures and Pictures, which shall teach him to pronounce even those that are most difficult with great Readiness. From thence the Transition is easy to Sentences, which may be interwoven with their most familiar Diversions. And at the same Time that we seem to be amusing them only with Words,

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we may by those very Pictures communicate to them the Knowledge of Things, and teach them to reason about them, form Connections, and draw Consequences.—But whatever Exercises are prescribed to them, or whatever Lessons are taught them, they should not be imposed as Tasks, but recommended to them, as Diversions, and chiefly by those Persons who do them good, and whom they love most themselves; and the Lesson or Exercise must not be continued too long, or have any Circumstances of Terror accompanying it, lest they recoil from it with Disgust, and contract an unconquerable Aversion to what was designed as a real Improvement. The grand Art is, to excite their Curiosity, and keep it continually awake; to lead them forward gently, and convince them, how manly and honourable those Exercises are, in which they are employed.

I have formerly mentioned, how necessary it is to render Instruction pleasant, by Means of Fables, little Stories, Tales, Similes, and all Kinds of sensible Illustrations, which serve to collect their giddy Minds, to employ their Fancy and Judgment, in making Comparisons, connecting Facts, and judging of Relations, In these the *moral* must not be couched too deep, nor be too grave and far-fetched, but sprightly and adapted to their roving Turn, and to their Capacities, which are more impressed with the Images than the Reasons of Things. When the Pupil is once accustomed to such Exercises of Wit and Fancy, it is incredible with what Greediness he will listen to Instruction, presented to him with such engaging Airs. It is chiefly for the Pleasure conveyed by this Method that I mention it again.

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But

But what I have principally in View, now that we are upon *moral* Culture, is, the improving, still in the same Way of *Pleasure*, the supreme Sense and Relish of *Virtue*, or whatever is *lovely* and *heroic* in Affections and Conduct. How then is this Taste to be improved? Not, I imagine, by reading dull, formal Lectures on the several Virtues and Vices, and declaiming loosely on their Effects, but by exhibiting to the *moral Eye*, living Examples, or what is nearest to these Pictures, genuine Copies of Manners; that it may learn early to separate between the *fair* and *harmonious*, and the *deformed* and *dissonant*. Thus I would select from History, both *sacred* and *profane*, Instances of illustrious Virtues displayed in the Lives of great and good Men, in all Ages: Such as the Piety and Continence of *Joseph*, the Patience and Fortitude of *Job*, the Meekness and Love of his Country, which distinguished *Moses*, the Friendship of *Jonathan*, and the like. From *profane* Story, I would produce the Constancy of *Regulus*, the Continence of *Scipio*, the Incorruption of *Fabrizius*, the Contempt of Wealth and Power in *Q. Cincinnatus*, *P. Æmilius*, the Patriotism and Magnanimity of the *Bruti*, the *Curii*, the *Gracchi*, and many others among the old *Romans*; the Justice of *Aristides*, the Heroism and Love of their Country in *Codrus*, *Leonidas*, *Epaminondas*, *Pelopidas*, *Miltiades*, *Conon*, *Philopoemen*, and a long Train of other *Greek*, and also *British* Worthies; the Philanthropy of *Timoleon*, *Flaminius*, and the other Friends and Deliverers of Mankind. By Means of these, and the like Examples, the grandest Scenes of human Life open on the Mind, and the augustest Forms of Beauty and Order are made to pass in Review before it. This will give your Pupils noble and extended Views of the

Energy

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Energy of Virtue, and the Limits of human Action, awaken an early Sensibility of whatever is most amiable and heroic in Life, and kindle in their Breasts a generous Ambition to imitate those Virtues they admire in others. But some Caution is to be used here: For as Youth are apt to be caught with the *wonderful*, and to admire every Thing as *heroic*, which is very brave, or celebrated with great Pomp in History, such as the Actions of renowned Warriors and Conquerors; it must be of no small Consequence to lay open to them, as much as they can apprehend them, the Springs and Consequences of such Actions, the Vain-Glory, the Pride, Caprice, Envy, or Ambition, that give Rise to them, and the Miseries which they occasioned; and carefully separate the Actions themselves, from those Circumstances of Grandeur, Admiration, and Fame which accompanied them. This will serve to strip the Achievements of those fighting Heroes, and warlike States, of that delusive Glare, which the Encomiums of Sycophants, and Splendor of Triumphs have cast around them, and make the admiring Youth detect the Villain or Madman under the Conqueror. For, if Characters, whether real or feigned, are fairly represented, and set in the just Point of Sight, the youthful Mind, unexperienced as it is, will, by an internal Test of Nature's Forming, distinguish the Right from the Wrong; in almost all Cases that are not very complicated. In presenting therefore those *moral Characters* to the Mind, I would not anticipate, but wait and enforce the Sanction it gives; I mean, I would not say this Action or Character is just and laudable, or otherwise, but plainly expose them in all their genuine Colours, and then leave the Mind to pass Sentence; which it will not fail to do, with the strictest moral Justice.

Justice, when it is not under the Influence of Prejudice or Passion. The frequent Repetition of such Exercises of moral Approbation or Censure, must greatly conduce to improve the Temper, and fortify virtuous Resolutions.

To impress the Minds of Youth the more deeply with the Beauty of moral Sentiments and Actions, and to teach them the Connections of the Passions with one another, and their Effects, I would often entertain them with *moral* and *historical* Prints, in which the several Virtues and Vices are drawn with their proper Emblems and Badges ; and the Actions of Heroes, Patriots, and others, who have made the greatest Figure in History, are represented to the Eye and Imagination with all the Advantages of Perspective and Design. This will render Morals not a dry Study, but an agreeable Entertainment, and by the Aid of Imagination will raise such strong Associations of Ideas, concerning the Connections of Virtue with Happiness, and Vice with Misery, as must wonderfully enforce the high Taste of *moral Beauty*.

But as this was sufficiently insisted on, in a former Conversation, I only mention it now, because it falls in with that general Plan of Training up the Mind for Virtue and public Usefulness, in the Way of *Pleasure*, or by a *rational Taste of Happiness*.

Here *Philander* paused a While, as if it had been to draw Breath ; of which *Constant* taking Advantage, said,

Whatever Ingenuity there appears to be in the Method of Culture proposed by *Philander*, yet, I cannot help thinking it not a little dangerous. By initiating his Pupil in the variable Ways of Pleasure, and giving his whole Education such a pleasurable Turn,

I am

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I am afraid lest he render his Mind, which is naturally but too sensible of Pleasure, and averse to all Kind of Pain, too prone to indulge to every Pleasure or Gratification that offers first and without Distinction and too soft and effeminate to be able to sustain Pain and Hardship of any Sort. I apprehend that one of the main Things to be aimed at by Education, is, to obtain an Habit of Attention and Self-Command, so as to be able to check, rather than to give Way to the Sallies of Passion, and especially the Love of Pleasure, that most enervating and ungovernable of all others. How then is this Habit to be acquired? Is it by Indulgence, by nourishing that quick Sense of Pleasure which is so interwoven with our very Frame, with the greatest Variety and Number of Entertainments? Or, is it to be done by Restraint and wholesome Severities? The former Method will, I doubt, make the Constitution delicate and sickly, apt to be ruffled and put out of Humour by every little Accident, easily dejected by Disappointments, and subject to perpetual Fears and Alarms: The latter will enure the Mind to Hardship, beget a Smoothness and Equality of Spirit, unruffled by Fears and Chagrins, fortify it against Pleasure as well as Pain, and give it Freedom and Self-Possession under Trials of every Kind. And indeed our *President* seemed to set out with inculcating the Necessity of accustoming to early Restraint, and breaking the youthful Passions to Order and good Government: But since that, I know not how he has let drop the Reins, opened a large Career of Pleasure, and made the Whole of his Instruction and Discipline to proceed in *indulging*, rather than *restraining* the Pursuit of it. I wish this may not have worse Consequences than he seems

seems to apprehend. For my Part, I think the Experiment dangerous.

I am much obliged to *Constant*, subjoined *Philander* smiling, for his friendly Caution. Certainly an Habit of Temperance and Self-Command is of the utmost Consequence to Youth, and the Mastery over their Passions is so valuable a Purchase, that too much Pains cannot be taken to insure it by a right Education. All the Difference between *Constant* and me seems to be, about the Way of obtaining this noble Dominion. He seems to think Restraint, Severity, and Self-Denial the only Way; whereas, he reckons mine leans too much to Indulgence, Softness and Effeminacy. And truly he seems to have all the Moralists on his Side, who tell us, that Virtue lies in the just Mean, in governing our Passions, making them subservient to the public Good, and steadily pursuing our own Happiness in a Subordination to it,—that this Government is to be attained by correcting our Appetites, subduing our Passions, stopping their first Excursions, and avoiding all Excess——that, in fine, we must proceed in Pruning, rather than giving Scope to Nature's Growth. Now I look upon those preliminary Discourses concerning *Virtue* and *Vice*, *Good* and *Evil*, and such general Rules prescribed for the Attainment of them, to be a Sort of *moral Prolusions*, concerning which a lively Fancy may flourish very prettily, and frame very ingenious Hypotheses; but when our moral Teachers have done all this, the principal Questions remain still to be discussed; “What is this *Good* which
“is to be promoted? Where does the *Ill* lie that
“must be shunned or removed? How is the one to
“be acquired, and the other avoided? How are our
“Passions to be corrected? How far indulged, where
“checked?

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“checked? What Advantage is to be gained by the
 “one or the other: Or in short, from what Motive
 “are we to correct, restrain and deny ourselves?”
 These are the *Rudiments* or the *elementary* Principles
 of Virtue, which we are still to learn after those general
 and prolusive Discussions concerning *Duty* and
Obligation.

Such Discourses and Rules must be still more insignificant, with Regard to *Children*, who cannot enter
 into *moral* Discussions, or understand general Observations
 concerning the Oeconomy of a Mind, the Balance of it's Passions,
 and the remote Consequences of Actions. They must be led by
Feeling, rather than *Reasoning*; and to induce them to voluntary
 Pieces of Self-denial, you must give them a Prospect of a greater
 Enjoyment than that which they quit. Young Spirits are wonderfully
 squeamish; a little ill-timed rigour may entirely quash them,
 and render them sullen and unsociable, or else creeping and dastardly.
 To keep them in Heart, and flexible to Advice or Reproof, as well
 as prompt to Action, you must enter into their Feelings, appear
 a Friend to their Interests, and let them taste as much Joy and
 Satisfaction as possible in the Instruction you impart, or in the
 Course you want them to steer; else they will recoil upon the
 Hand that leads them, or lose all Firmness and Vigour, by being
 over-stretched. The Science of *Good* may be taught Children
 much sooner than we imagine; but it must be in the *experimental*,
 rather than the *speculative* or *literary* Way. Now this Knowledge
 of *Good* and *Ill*, is the principal and most commanding Thing
 in Life. It is this that prevents us most effectually from being
 subdued by Passion, by Fears, Pleasures, or Pains; for no Man
 will fear that as an Evil which he knows

to be productive of a greater Good, nor passionately desire or pursue that as a Good or Pleasure, which he is convinced must terminate in greater Misery. In denying ourselves then, or subduing our Passions, we do not mean to court Ill, or to abandon any real or desirable Good ; for to chuse Pain, unless as the Condition of superior Pleasure, were to chuse Ill as such : But, in those Instances we make a Preference among Goods, and only sacrifice a present and lesser Pleasure to a greater one that is future. Therefore, the whole Art of forming that Habit of Self-Command, which *Constant* so justly recommended, must lie in convincing the Pupil, that an Appetite or Passion, stretched to a certain Degree, will give him more Pain than Pleasure, and consequently that the indulging it to that Degree must be really hurtful to him ; whereas a little Abstinence, or Self-denial, will entitle him to greater Enjoyment in the Issue, or secure him from greater Pain and Misery. Now it is evident, that this requires some Experience or Computation, a Knowledge of the *Greater* and *Less*, of the *Excess* or *Defect* of Pleasure on the Whole, or on the Balance, after proper Abatements on either Side, and due Respect had to the *future*, as well as *present* Time. The *Value* or *Moment* of Pleasure, is to be considered in the same Way as that of *Figures*, which receive an higher or lower Denomination according to their Situation, or the Rank and Place they fill, *viz.* of *Units*, *Tens*, *Hundreds*, and so on. There is the same Gradation in Pleasure, according to the Rank which the Faculties or Capacities of enjoying it hold in the Constitution of our Nature. This Gradation is from the *sensible* to the *imaginative* Powers, and from thence to the *intellectual*, till we arrive at the *moral* and the most *active* and *communicative*. Now

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to be understanding in this *moral Arithmetic*, to be able to compute the Rank and Value of every Pleasure, and to chuse right, amidst the several Objects that offer themselves to our Choice, after comparing them together with Regard both to Bulk and Distance, is the *chief Art of Life*, and the *true Key to the Management of the Passions*; for this will hinder our being imposed upon by false Appearances and Phantoms of *Good*, which turn Life upside down; and our pursuing a lower at the Expence of an higher Pleasure, which is the Source of most irregular and excessive Passions. The more we can initiate our young Pupils in this useful Art, and the better Accomptants we can make them in Pleasure, we bid so much the fairer for correcting and governing their Passions; because, we thereby make them see, and feel the Necessity of that Self-Controul, which is the great Guardian of Life.

Now this, I conceive, will be best done, by opening to them as many *natural* Sources or Avenues to Pleasure as we can, and putting them upon making Experiments concerning their separate and comparative Values, with Regard to Intensity and Duration. This was the Reason why I chose to follow the Progress of Nature, and to supply every Sense and Capacity of Pleasure, as it opened, with proper Objects and Gratifications. By making Experiments, I mean, that he must be put upon reflecting what Kind or Degree of Pleasure this or the other Action, Object or Enjoyment hath, or yields him, upon comparing the Differences of Pleasures and Pains, and observing the Mixtures and Abatements of each. Thus, for Instance, I would desire him to reflect, whether he perceives any Difference among the Pleasures arising from the different Senses, of Seeing, Hearing, Smelling, &c.

whether he does not feel, and confess, an evident Superiority in some of them, above the rest ; whether he does not prefer the Gratification of his Sight, by any curious Spectacle, to the Pleasures of Eating or Drinking ; the Pleasures of Play, and the Society of his Companions, to Food, Dress, or any other sensible Entertainment. After the same Manner, let him make Experiments of the Value and Weight of the various Things that are esteemed pleasant and delightful in Life ; such as *Health, Beauty, Finery, Exercise, Praise, Power, Wealth, Knowledge, Virtue*, and the Like. Let him examine their separate and comparative Value ; of what Ingredients they consist ; how far they are compatible with each other ; and if any cannot be enjoyed at the same Time, or in a Consistence with the others, which are to be preferred. The Experiment must be varied as to Time, Place, Company, and other Circumstances, and frequently repeated, because the Mind is differently affected at different Times, and the same Object will change its Appearances in different Lights and Positions. So that it is dangerous to make Conclusions from partial or single Trials. Let the Induction be as large and universal as possible, and Decision concerning the Balance, or Sum-total of Pleasure will be the more certain.

You will remember, Gentlemen, that I said, *natural* Sources of Pleasure, whether relating to the Body or the Mind, such I mean, as Nature points out, leads us to seek, and finds Rest and Complacence in, as in its natural and healthful State. For with Regard to those *fantastical* Pleasures, that borrow their chief Value, not from any natural Appetite or Sense or from any Rank they hold in that Scale of Powers I mentioned, but from mere Habit, and a false and unnatural Association

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Association of Ideas, though they often usurp the Place of the natural Pleasures, and gain the Ascendant of them, yet it is evident, they are mere Cyphers, which of themselves stand for Nothing, but frequently amount to a prodigious Value, by being in Conjunction with others that are of Nature's Growth. Such are the Pleasures which some find in contemplating Bags of useless Metal, in receiving the Cringes and Adulation of Minions and Slaves, in wearing Cloaths and Ornaments of this or another Fashion, in certain Games, Titles, and the like. It is of the utmost Consequence to expose such hollow and adulterated Pleasures, by shewing the Pupil those natural Perceptions and Desires, from which they derive their chief Poignancy and Power over us; and convincing him that they may be gratified in a more refined and exquisite Manner, by being applied to Objects destined by Nature for their Satisfaction.

It is particularly by cherishing in Youth a Taste for the most manly, rational, and sublime Satisfaction, that we can expect to guard them most effectually against the Poison of unnatural Pleasures, and the engrossing Influence of natural ones of the inferior and ignobler Kind. Let those who appear of a *contemplative* Turn have their Taste formed for Reading, Knowledge, Search of Truth, Invention of useful Theories, Composition, and other ingenious Labours of the Brain, and they will never want a noble Fund of Entertainment to compensate the Loss of other Pleasures, nor Exercises enough to fill up every vacant Hour. If their Genius is of the *active* Kind, let them be instructed in the busy Arts of Life, Mechanics, Politics, War, Trade, the Constitution of their Country, the Interest of Nations, the Characters of Men,

the History of the World ; whatever, in short, will call forth their latent Powers, and apply them in the wisest Manner to private Pleasure and public Good.

If the Pupil's Disposition lies to the *calm domestic* Life, and to those Arts and Pleasures that are connected with it, I know Nothing of a more admirable Use to him than to open a Vein for Works of *Imagination* and *Design* : give him a proper Field of Exercise for the kind and social Affections, direct his Notions of *Morals* and *Decorum*, and form his Taste for easy, rational and useful Conversation ; which will be best done by introducing him into polite Company ; I do not mean such as take their Measures from the Fashion, but who follow Nature, and form their Manners, as well as Sentiments, by *her* Standard. This Course will give the *pleasurable* Turn a safe and honourable Bias, and lay in such a Fund of of silent, but exquisite Joys, as a vagrant and tumultuous Life of Pleasure can never yield, though it has run through every Scene of it.

But, whatever the natural Bent of the Mind is, it must be of very great Moment to the Happiness of so various and compounded a Creature as Man, to have the greatest *Versatility of Taste*, if I may so express it, or a Sensibility to every Form and Species of Pleasure : For the most independent State is so precarious, and the Accidents of Life are so many, that one's Happiness must be subject to continual Ebbs and Flows ; unless one's Taste admit of a pretty large Latitude in Enjoyment ; so that though some Avenues to Pleasure should be shut up, others may still be left open. Beside, some Kinds of Pleasures, those of Liberality, for Instance, extensive Charity, Fortitude and heroic Virtue, fall to the Share of a few only ; *some* require
exalted

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exalted Stations, *others*, fortunate Conjunctions, and *many* extraordinary Abilities. therefore, by keeping the Mind open to a Relish of the greatest Variety, and especially of such as are most in our own Power, we have the fairest Chance to render our Happiness, if not entirely unprecariois, yet generally pretty secure, and our Condition, upon the Whole, tolerably easy. Such I reckon *intellectual* Pleasures to be, and the Exercise of the *private Virtues*; which are excluded from no State, may be enjoyed in any Circumstances, whether prosperous or adverse, and with as quick a Relish by the Poor as by the Rich. Let me add to all; that, as the grand Occasions and Revolutions of Life are few, and important Events happen but seldom, our Happiness must consist of many *little*, and of but few *gross* Articles. A great Part of Wisdom therefore must lie in a discreet Use and Improvement of those lesser Articles, which, being put together, make up the greatest Sum of Happiness in Life. And this I apprehend will be best done, by a strict Attention to the Detail of Life, and a perpetual Vein of Cheerfulness and Good-humour, the natural Companions of Virtue, which will convert the most trivial Accidents, into Occasions of Means of Mirth and Gladness.

Though those Remarks may seem too general, and foreign to the Subject we are upon, yet I am confident You can without great Difficulty apply them to it, and by joining *Instruction* with *Pleasure*, render both admirably subservient to *moral Culture*. The Great Author of our Nature would never have made it susceptible of such various Pleasures, unless by those he had designed to influence our Actions, and mold us for Society. All unnatural and fantastic Desires and Passions, are best supplanted and expelled, by giving pro-

per Scope to those which are natural and just. Pleasure rightly understood, or duly circumstanced, is the proper Counter-charm, to counter-work the fatal Effects of Pleasure; and Pain, in being so nearly allied to Pleasure, is, by an astonishing Temperament of Things, made our best Security against Misery, and one of the surest Guides to Happiness. By instructing your Pupil to make just Calculations of both, or, in other Words, by often appealing to his own Sense and Experience, of the different Kinds he is acquainted with, and the different Results of his Passions and Actions, you accustom him to Attention and Self-Command, the main Thing insisted upon, and lead him, by the most direct and infallible Road, to a *rational* and *virtuous Conduct*, or to a *contented* and *useful Life*, the Point from whence we set out, and to which Education tends, as to its final Scope.—I ask Pardon, Gentlemen, for encroaching on your Patience, and depriving you so long of the Pleasure of knowing *Hiero's* Sentiments.

The honest *Divine* started at *Philander's* unexpected Compliment, and like one awakened suddenly from a Revery, said, with some Kind of Disorder, and a little more Colour than usual in his Cheeks,

I wish our *President*, when he closed his Discourse, had taken less Notice of me, and paid more Regard to the Opinion of the Company, who were, I am confident, too well pleased with the last Speaker, to wish me to succeed in *his* Room; however, to shew my Willingness to contribute my Mite, I shall deliver my Opinion without farther Ceremony, on the present Subject.

I have no Objection to *Philander's* Sentiments concerning the Doctrine, shall I call it, or the Institution and Discipline of *Pleasure*, which he recommends; unless

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unless, perhaps, that they may be thought too refined, and dangerous for ordinary Practice; at least, it would require very understanding Teachers, to execute his Scheme with the necessary Discretion and Delicacy. Particularly, it may be reckoned to have a dangerous Aspect on the Purity and Dignity of their Manners, to direct the Attention of Youth solely and principally to the Side of *Pleasure*, rather than to the *moral Form* itself, or to the *living, active* Principle of *Rectitude* and *Order*. Such a Method, unless guarded and conducted with the utmost Caution, may lead them to think that Happiness consists in a State of *Enjoyment* rather than in a Course of *Activity*, and may be as well attained by Indolence, as by a vigorous Exertion of our *active* Powers. It seems to consider *Rest* as the only End of *Motion* and *Pleasure*, as Something entirely distinct from the *vital Energies* of our Souls. The Consequence of which would be, that *Duty* and *Pleasure* may be deemed, in certain Circumstances, incompatible; and the Mind may possibly have its Views distracted between two opposite and interfering Principles of Action, and become irresolute, and often inconsistent in its Conduct: Whereas those Principles are inseparable, they coincide, and are one. Let us see however, what Effect this Doctrine, as it is vulgarly understood, would have, when applied to the *Body*. We are told by a Follower of *Epicurus*, that the Happiness of the Constitution lies in the Enjoyment of Pleasure, or the greatest Sum of agreeable Sensations; in gratifying every Sense and Appetite with its proper Delights, and chusing the most pungent and delicious of each Kind. The eager Pupil, wonderfully fond of this palatable Doctrine, sets about the happy Task without Delay, indulges every Sense and Appetite as much

as they will bear, that he may not lose a single Drop of Pleasure; when he has tried the usual Methods of Indulgence, he invents new ones to relieve the cloyed Appetite; he leaves no Flower unrifled, whence any Thing is to be extracted; provided it cost him Nothing; he does not care how he comes at it, for he needs to seek only his own Pleasure; he will not toil, for this is painful, and his Happiness lies in *Enjoyment*, which it is more agreeable to obtain by a quiet, than by a bustling Life. Therefore he pampers, and fills, and rolls about in Indolence and Pleasure, from Morning to Night, and runs the same Round again To-morrow. What is the Consequence of this pampered and indolent State? The Constitution, over-charged with Fullness, and wanting proportionable Exercise, gathers a Mass of Humours, which Nature cannot throw off, and therefore they are converted into Diseases, or else the Spirits which should have been exalted by a generous and natural Motion, are dissipated and exhausted by excessive Indulgence, or impaired by Indolence; and, in short, the *Fluids* and *Solids* prey upon one another, so that the whole System sinks by its own Weight.

The same Doctrine, applied to the Mind, and practised in the same Way, must have the same fatal Effects; the mere Search and Indulgence of Pleasure, must weaken its Action, and destroy the Harmony of its Powers, and consequently enfeeble its Capacities of Happiness. I am sensible, that by the Manner in which *Philander* laid down his Doctrine, he has guarded it against these Consequences, because all Excess is thereby excluded, and Abstinence and Exercise enjoined as necessary, as the main Ingredients, or Conditions at least, of indulging Pleasure; but I should reckon

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reckon it safer to say, that *human* Happiness consists in *Action*, or the healthful Exercise of our several Powers employed on their proper Objects, rather than in a State of *Enjoyment*, or a Train of pleasing Perceptions and Feelings. In the former View, our Happiness will wear a more honourable and dignified Form, and likewise, which is of no small Consequence, will appear not so much connected with external Circumstances, or dependent on the Accidents of Life, as upon our own Choice and Temper; and consequently must be esteemed a much less precarious Thing, than when it is represented as lying in the Issues of our Actions, and those Gratifications which result from their Success.

And, therefore, in the same Manner as *Gymnastic* Exercises were prescribed to Youth by the *ancient* Sages, not for giving them a quicker Sense of Pleasure, or for making them eat or drink with an higher Relish, nor for the Sake of Health merely, and to usher in, with more Advantage, a State of Repose, but to form them for Strength, and Grace in Action, for honourable Contests and heroic Services in the Cause of Liberty, their Country and Mankind; so would I accustom our *modern* Pupils to a closer Attention to the *Strength* and *Beauty*, than to the *Advantage* and *Pleasures* of *moral* Principles and *Conduct*. I would keep their Eye fixed upon the grand Intentions of Nature, and those public Destinations, which point to Society, in the right Adjustment of their *moral* and *political* Powers; without diverting it to those accidental or foreign Circumstances, which are sometimes blended with them, and frequently most regarded by the Generality. For Instance, if I was recommending Industry or Honesty to my Pupils, I would

would not direct his principal View to the Point of Interest, which seldom (thank Heaven) fails to accompany them. In the Choice of an Employment or Way of Life, I would not tell him, that this or the other was the highest in Vogue, the most genteel, or the surest Road to Preferment. In recommending the Army to him, I would not describe it as an handsome Livelihood, or bid him *chiefly* consider his Connection with his immediate Superior, or his Dependance on the King, as if he was only a Servant of his, and not rather of his Country; nor, in fine, would I recommend the Practice of Qualities, morally good and amiable in themselves, from mere Subjection to the Will of a Superior, Dread of Punishment or Loss, or the Prospects of Pleasure and Gain, or even of Applause. For such Motives nourish the selfish Turn, debase the Mind's Views, divert them from what is to be principally regarded, and by so doing, impair the nobler Springs of Action.

As the Health of the Body depends chiefly on regular Exercise, and a right Distribution of the vital Juices, the Blood and Spirits, to the several Members and Parts of which it consists, so the sound Temper, and healthful Constitution of the Mind, is principally owing to the fit and well-proportioned Exercise of its several Powers and Passions. There is a wonderful Activity or Propensity to Action in human Creatures, but especially in Children: They love to be always playing, leaping, prattling, or doing Something; and cannot enjoy themselves, when they have Nothing to do. By this Means Nature consults the Health of their Constitution, and goes on training them for public Action, before they are capable of judging of the Tendency of that instinctive Restlessness and Activity

It

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It is therefore a great Secret in *moral* Culture, “ To
 “ find proper Work and Employment for them, such
 “ as is at once most suited to their Capacities, in the
 “ different Stages of their Growth, and best adapted
 “ to form them virtuous and useful Creatures.”

If one would excel in any Art or Quality whatever, he must exercise himself as early as possible, and make his Amusements, as well as serious Occupations, subservient to his Improvement in it. Thus one who wants to be an *Architect*, ought even when a Child, to divert himself in making Models, drawing Plans, and building in Miniature. A Painter must, in like Manner, be early sketching Figures, taking Resemblances, though in a rude Manner, with the Pen, or any other Instrument that falls in his Way, and make Pictures, Pencils, and Colours his Play-things, and often bungle before he performs as an *Artist*. The Gardener should have his small Spot to cultivate, learn to use his Tools, to lay out his Compartments, and tend his little Nursery, before he practises as a Master.

As the supreme Art, in which Education professes to accomplish us, is “ that of *Living-well*, or of becoming wise and good Men in our several Relations and Capacities; if a Method can be contrived so to employ Youth betimes, that their Sports, as well as more serious Business, shall run in a virtuous Channel, and be a Kind of Discipline or Regimen, to prepare them for their future Exercises, as *Men*, this may be deservedly thought the happiest and divinest Kind of Culture. This is that truly liberal Education, which,” according to *Plato*, “ forms the compleatest Citizen, and qualifies a Man to govern, or be governed, upon the most perfect Plan of Equity.”

It is observable, that as the Mind advances in its *passive* Perceptions, so to speak, of *Beauty, Order and Design*, its *active* Powers open also, and begin to display themselves; a *Taste* for *Exercise* and *Imitation* is formed. A Sense of *Novelty* is accompanied with a Love of *Enquiry*. At the same Time that the Mind is pleased with those Works in which it discovers Proportion, or Symmetry of Parts, and a Relation to a common End, it begins to form Designs itself, contrive Plans, and exerts its Skill and Activity in their Execution. The Child imitates, and sometimes adds too, or improves upon, the Operations of others. Whenever this Capacity of designing, or imitating *Forms*, whether *natural* or *moral*, appears, let the Genius have free Scope, and the Sallies of Nature be observed. Offer, but do not impose, different Kinds of Exercise, and Trials of Skill. Let him mark out his own Sphere of Action, and chuse his own Amusements, to exercise his Invention, and explore his Genius. Many innocent Employments, beside Reading and Study, may be proposed to him; such as gathering, sometimes buying his Food, ordering Breakfasts or Suppers, chusing or disposing the Furniture of his own Apartments, laying out little Gardens, and furnishing them with proper Kitchen-Fruits; this will give him a Taste of Expence, and some Notion of domestic Oeconomy. Let him have proper Materials and Instruments for Building little Houses, Wind and Water-Mills, making Castles, Fortifications, Models, Machines, whether for Play or Use, Turning, Graving, Designing, and other Works of Ingenuity or Labour.

I begin with these lower Exercises, as *Philander* did with his inferior Tastes, to introduce an higher Kind, and to accustom the active Genius of Youth to
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think and act, not in an uncertain desultory Manner, but with Coherence, and for a certain determinate End ; which beside whetting their Ingenuity, and forming their Imagination to a just Taste of *Imitation* and *Design*, has a moral good Effect, in preserving the Innocency and Purity of their Manners, and guarding them against Idleness, that most enervating and corrupting Habit:

But it is chiefly *moral* Improvements which I have in my Eye. How then are these to be attained ? Not, I conceive, by fatiguing their Memories with rigid Rules, or disgusting them with dry Discourses concerning *Abstinence*, *Austerity*, and *Self-denial* ; nor so much by setting before them the Examples of those who have excelled in the Practice of such Virtues, in which possibly they may think themselves but little interested ; the true Way, as I take it, is by engaging them in *moral Exercises*. Children act by *Example* rather than by *Rules*, they cannot attend to Deductions, follow out Schemes, or weigh the Consequences of this, or the other Course proposed to them ; and are governed by Fancy and Passion, more than by Reason or Advice. They must not therefore be too much checked or constrained, and chastised for every little Ebullition of Fancy and Humour. I would indulge them in some, nay many trivial Things, to gain upon them in others of more Importance. I would, by Example, rather than by Precept, put them upon some easy Instances of Abstinence and Self-denial, for instance, bearing a little Cold, going without their Shoes or Hat, enduring Hunger, being content with coarse Fare or Cloaths, hard Beds, swimming in cold Water, or trying other severe bodily Exercises. They may be easily brought to take a Pride, or secret Pleasure, in

these Things, as Pieces of Manhood and Bravery, which give them a Superiority over Boys who are soft and womanish.

In Order both to explore their Dispositions and Foibles, and to fortify their Minds for Action and Danger, I would try them by Surprises, sudden Alarms, by Threats, and little Misfortunes, such as breaking a Play-thing, alarming them with the Loss of a favourite Bird or Dog, robbing them of their Money, leaving them alone in the Dark, or making them walk into a Church or Church-Yard in the Night-Time. I would try them likewise in their Friendships, by commending or discommending their Companions to them, raising Rivalships and Competitions between them, threatening to discard their Comrades from the House, sowing imaginary Seeds of Strife, or petty Calumny, to prove their Fidelity, and the Constancy of their Affection; and see upon what Bottom, whether of the selfish or generous Kind, their Friendship stands. I reckon it an excellent Nurture of Humanity, and Exercise of their Genius, to engage them in an epistolary Correspondence with their Companions, in which they may entertain one another with any Occurrences they meet with, or Observations they make in the Course of their Studies, and transact some Kinds of Business, such as borrowing and lending, making Appointments, forming Parties for Diversion, and the like. Sometimes I would put them upon raising Mock-Processes among themselves, impeaching, arraigning, examining, and passing Sentence upon one another, in the same Manner as the Boys of Old *Persia* used to do. By such Exercises you may discern their Capacity and moral Turn, particularly their Sense of Right and Wrong, their Mildness or Severity, Fairness or Injustice, and have the best Opportunities of approving the
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Justness of their Determinations, or redressing them if wrong. Where such Opportunities are wanting, they may, in some Sort, be supplied by putting Cases in common Life to them to solve, concerning Property, Right, Dominion, Obligation and the like. In these the Examples must be plain, and such as fall within the Sphere of their own Observation, or have a Relation to their future Conduct. I would give them a certain Sphere of Authority and Command, such as the Teaching their School-Fellows, distributing Rewards among them, according to their Behaviour, or the Merit of their respective Performances, the composing Quarrels between them, cultivating Friendships, and directing their Sports. By this Means you will discover how they will employ their Power, whether they bear it meekly or tyrannically, and will accustom them to Vigilance, and a manly Air and Carriage.

I would likewise, as *Plato* advises, try them in the Furnace of *Pleasure*, which searches the Mind more severely, and divides more thoroughly between the true Ore and Dross, than Adversity and Pain. For the *latter* makes a Man collect all his Vigour, and buckle on his Armour to sustain the Shock; whereas the former throws him off his Guard dissipates his Thoughts, and melts down his most determined Resolutions. Therefore the wisest Philosophers have laid it down as a moral Aphorism, "That the Man who
" is untried by *Pleasure* as well as unexercised with
" *Dangers*, can never arrive at a *finished* Virtue; since
" a Course of complete Trial is necessary to form an
" unconquerable Habit of *Temperance* and *Fortitude*,
" the two main Pillars of Virtue." And Politicians prescribe a liberal Dose as a Torture no less effectual than the Rack. Be this as it will, it must be owned that

the Experiment is delicate ; and therefore I mention *Pleasure* as an Engine to be used by a discreet and experienced Master, who is well acquainted with the Genius of his Pupil, manages his Foibles artfully, and—*circum Præcordia ludit*. For this Purpose I would have you consider, Gentlemen, how far it may be advisable to try the Pupils with different Sorts of Bribes, to see if they will reveal a Secret that has been committed to them, give up a Companion for whom they profess a particular Friendship, or, in short to tempt them to certain Actions that betray Weakness or Irresolution rather than Wickedness. What would you think of proving them with fine Cloaths, Sweet-Meats, Feasts, Spectacles, Sports, Games, Honours, and such other Gratifications as are most adapted to seize the youthful Eye and Fancy?—But I take it to be one of the best Ways of trying their true Disposition, and giving Play to the various Springs of Nature, to entrust them with small Pensions and Sums of Money, which they should have a Liberty to lay out, in what Manner they pleased, either for their own Entertainment and Pleasure or the Advantage of others. By knowing how they have disbursed it, we may judge of their Taste, for their Expences will generally run in that Channel. I mentioned, on another Occasion, a seperate Allowance of Money purely destined for charitable Uses, and in order to improve an Habit of Benevolence, which is best strengthened by Practice : But what I now recommended is chiefly for Trial.

To draw towards an End of my Discourse, engage your Pupils often in such Adventures as will exercise and prove their Ingenuity, Courage, Activity, Virtue, and Self-Command, and not only arm them against Pleasure, but harden them for Suffering. Those Trials
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and Hardships I have ventured to recommend, may perhaps, be liable to some Exceptions, and be thought but ill suited to the relaxed Genius of *modern* Education; but their Effects are so salutary and beneficial, not only in calling forth the latent Seeds of Temper, but enuring the Mind to Patience and Toil, and thereby giving a Firmness and Strength of Nerves, a Suppleness in Motion, and a Self-Confidence, which are the great Instruments of Action. Therefore I reckon those Exercises and Trials preferable to a thousand Rules and formal Lessons, which too often sour the Mind of Youth, and make Virtue and its Teachers equally frightful to them. If Parents are too tender-hearted to practice them upon their little Darlings *themselves*, they should commit them entirely to the Care and Tutorage of an able Master, who with a due Regard to their Constitutions, should appoint them those various Kinds of Exercise, and disciplinary Trials.

But, while the Mind is thus, by Means of proportioned Exercise, expanding its Powers, and pruning its Wings (if I may say so) for Society and public Action, I would not be greatly concerned about the *Manner* of its first Exertions, nor render it solicitously attentive to the Decorum of its Operations. Firmness ought to go before Gracefulness of Motion. Accordingly, they who train Bodies, seek first to strengthen the Constitution, lest by attempting to fashion and polish them, they should obstruct their Growth and Vigour. The Artist allows the Stone to arrive to its full Growth, and cast forth every natural Vein and Cloud, after this unrestrained *Lusus Naturæ* he cuts or carves it into a regular Figure, still adapted however to the Form of its Growth, and then induces that ornamental Gloss and Polish which gives it its true Lustre. Had he done this

sooner, he would have spoiled those wild Luxuriances of Nature, in which a principal Part of its Beauty consists. In like Manner, if the Mind be cramped and bent to study certain Airs and Manners of Deportment, before it has Time to stretch its Powers to their just Dimensions, and can comprehend the Reasons of its Conduct, this must weaken its Efforts, as well as contract its Views. Do not we find it true in Experience, that those People who call themselves the *Beau-monde*, and are more attentive to the external Fashion and Politeness, than to the Rectitude of their Manners, are solicitous about Trifles, full of Vanity and Self-Conceit; caught with Shew, take low Aims in Life, are provoked or elated with mere Punctilios, and turn out rather *Apes* than *Men*? On this Account, I would not form Boys to a nice Taste of a certain Prettiness and Decency of Behaviour, till they have first understood what is *right* and *wrong*, *honourable* and *base*; nor would I discourage an honest Surliness and Indignation appearing in their Looks and Manners, upon the Discovery of Meanness, Vice, or Disingenuity of any Kind in their Companions, or any Person whatever; nor yet that resolute Sternness they shew in *doing* what they judge *right*, nor their frank, though rough Bluntness in *speaking* what they think *true*. The abating that generous Edge of Mind may introduce indeed a politer Air and more artificial Turn of Behaviour, but will damp that manly Freedom and Intrepidity of Heart, and Severity of Conduct, which are the chief Nerves of Action, and firmest Guard of *private*, as well as *public* Virtue.—But, I must stop here, and leave you, Gentlemen, to judge whether the Scheme proposed be really practicable, or is only an *Utopian* Dream, as little consistent with our *Manners*, as friendly to our Constitutions.

I am glad to find, said *Eugenio*, that our *Divine* inclines

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clines to such an *active* Kind of Education, and does not talk of fettering the impetuous Genius of Youth, with disgusting Rules, nor cramming musty Systems down their Throats ; but when I recal what *Constant* and *Sopbron* told us of *Sparta*, I think his Method favours too much of the Genius of that austere Commonwealth. At least, I doubt his Maxims smell too rank of the *Ascetic* Life, to be relished by our modern Dames, and their sweet little Babes, who must be fed till they can hold no more, and not have their pretty Humours crossed, lest their Heads should ach, or their Health suffer : But though this Difficulty could be conquered, where shall we find Men duly qualified for so delicate a Business as that of hardening without hurting the Constitutions of their Pupils, rousing and yet not damping their Spirits with Hardships, alarming, not frightening them with Surprises and Dangers ; searching without softening them by Pleasure, and trying their Probity, without corrupting it ? or who will have the Courage to combat common Prejudices, which People conceive against every Method that has the Appearance of Singularity ? Yet could such a Method be put in Practice, and could you join the Way of *Instruction* and *Pleasure*, proposed by *Philander*, to *Hiero's* Scheme of *Exercise* and *Habit*, it would obviate *Sopbron's* Exceptions against *modern* Education, and form an hardy and high-spirited Youth, equally qualified for Contemplation or Business, and well matured for the Practice of every private and social Virtue. —But, the *second* Part of Education still remains undiscussed, the correcting a vicious Temper, and restoring the corrupted Youth to a State of Virtue, which we must, I doubt, refer to a future Enquiry.

The Company agreed to *Eugenio's* Proposal, and broke up.

DIALOGUE

DIALOGUE XVI.

Sopbron, Simplicius.

pimp. **W**HAT say you *Sopbron*, to that odd Phenomenon of Dreaming?

Soph. Pray, what is your Reason for asking that Question?

Simp. I have been, for some Nights past, very happy in my Dreams, by being transported into the most agreeable Company, amidst the most delightful Scenes. O that I could, when awake, create such enchanting Scenes, and form such Company when I was disposed to be sociable. I think I should envy few their Influence or Grandeur. For my Part I am quite at a Loss what to think of this strange, though common Appearance, and how to account for Sleep, that torpid State in which we seem to be so active.

Soph. I reckon it exceedingly difficult to account for such a subtle and mysterious Operation of the human Mind, as that of *Dreaming* seems to be, and to trace it to any general Law. However, my Friend, I congratulate you upon your late Felicity; I suppose you have spent your Days very agreeably, that the Visions of the Night have been so entertaining.

Simp. Do you imagine then so close a Connection between our waking and sleeping Thoughts, as may give us Reason to expect the latter should always, or generally resemble the former.

Soph.

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Soph. I cannot help thinking that there is a great Connection between them, though I will not say, that it is constant and invariable. For I believe we shall generally find, that our Dreams are composed of much the same Materials with our waking Thoughts, though frequently so altered and wrought up, that we scarce discern the Resemblances between them.

Simp. I confess, *Sopbron*, I have often experienced, that when I have been engaged, all Day, in a particular Study, I have gone over it, all Night, with a new and greater Ardor. Thus I have sometimes worked long Accompts, in Sleep, and kept the Figures together in my Imagination, of which I could not have managed a small Part awake, without the Assistance of Paper.

Soph. That is a notable Proof of the Strength of the Action of the Mind, in Sleep, when the Impressions of external Objects are removed, and it is, as it were, disencumbered of its material Organs. It happens, I do not know how, that we are more inventive asleep, than when awake, and can perform surprising Feats then, which are quite inconceivable at other Times.

Simp. Indeed the Imagination seems to be much at Work, while we are asleep, and therefore Sleep has been commonly esteemed the Province or Dominion of Fancy: but its Productions are generally so loose and confused, that I much doubt, whether we are often either wiser or better for them. For my Part, whatever gay Scenes have sometimes risen up to entertain me, I could never detain the Vision any Time, nor insure a regular continued Scheme of Thought in Dreaming. For how much soever I fancied myself Master of an Argument in Sleep, no sooner did I awake, than my
Ideas

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Ideas fell in Pieces (if I may say so,) and to use *Shake-spear's* Phrase, were *shook in Air*.

Soph. I am apt to believe, *Simplicius*, that the Distinctness and Coherence of our Thoughts in Dreams, are not so entirely independent on ourselves, as we generally suppose, but rather that they depend very much on the Temperament and present State both of Body and Mind. When our Bodies are not too much fatigued with Exercise, nor oppressed with Food, Nature does then perform its Operations with most Ease and Freedom. Therefore *Plato* advises us to compose ourselves to Sleep, with such an Habit of Body as may no wise delude, or disquiet our Mind. Hence *Pythagoras* used to forbid his Scholars such Kinds of Food, as were aptest to obstruct the Composure of a Mind, that is intent on the Search of Truth. Another Circumstance necessary to compose the Mind for thinking regularly and coherently, is an Exemption from violent Passions and Disorders of every Kind. For, I doubt, those Commotions we feel in Dreaming, are frequently owing to the unnatural Ferment of our Thoughts and Passions when awake; and those Pictures and Visions in the Night are most active and vigorous, whose Originals have made the deepest Impressions on us, all the Day. And perhaps the Consistency and Regularity of our Dreams, depend more on the Justness of one's natural Genius, or the coherent Train of thinking, to which we accustom ourselves, than is generally imagined.

Simp. If those Dreams of the excellent *Dr. Moore*, which he had in his *Divine Dialogues*, are genuine, as the candid Author of his Life assures us, and some other entertaining Dreams of ingenious Men, which have met with such good Reception and Credit, in an-
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cient, as well as modern Times, were really dreamt by them, one would be induced to ascribe the Order and good Sense of Dreams, to the Soundness and just Texture of a Man's waking Thoughts. But whether that is so or not, I confess, *Sophron*, I have often observed more Order and Connection in my Dreams, upon a light Stomach, and Food well digested, or when I am otherwise pleased and serene, than at other Times, and can give a more distinct Account of them when I awake. But is not this ascribing our Dreams, in which such stupendous Scenery and Rapidity of Invention do sometimes appear, to the Efficiency of material Causes, which seem by no Means adequate to such Productions?

Soph. I Do not think it is, no more than it will follow from our asserting, what we daily experience, that the better disposed our Organs are, the better State of Health we enjoy, and the less disturbed we are by our Passions, we think and reason more clearly and coherently, that therefore our Power of thinking is the Product of Matter and Mechanism. It only proves that in Consequence of the Laws of Union of our Soul and Body, the free Exercise of our intellectual Powers may depend, in some Measure, we cannot tell how, on the sound Disposition of our external Organs, and is often obstructed by their Disorder, but it cannot from thence be concluded that those Faculties or their Operations, which are of so refined a Nature, and boundless an Energy, derive their Origin or Activity from the Texture of a few gross Particles of stupid inactive Matter.

Simp. I can more easily conceive how the Mind should be assisted, or obstructed in its Operations by the Temperament of the Body, when awake; but in Sleep

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Sleep the Case is very different. The Impressions from without, upon the *Sensory*, the immediate Instrument of Perception, are then sealed up from the View of the Mind, and it seems to cease to perceive and act by the Body. Scenes are then suggested to it, which never entered by any Sense, and which do not appear to have the least Relation or Similitude to any of its waking Ideas. By some secret, yet powerful Magic, they rise, like the Pomp of a new Creation, and the Mind, it knows not how, is engaged in them without Reserve, as if they were the most interesting Realities.

Soph. I grant readily, that the Organs which convey sensible Impressions to the common Seat of Sensation, (if I may say so) are locked up, so that none pass through those ordinary Avenues; but who can tell what Use the Mind may make of those Forms and Images of Things that are lodged there, by compounding, dividing, and modifying them in a Variety of Ways; from which Mixtures and Changes the most fantastic Visions may arise? But without insisting on that; there is no disputing Facts. Dreams, we have seen, depend greatly as to their Distinctness and Coherence, and I believe I might have added, their Liveliness too, on the Temperament and State of the Body, and particularly of the Brain, in which, if any where, the Seat and Receptacle of Sensation is to be placed. This seems to be a decisive Proof, that though our external Senses, those outer Gates, are barred, in the Time of Sleep, the Connection continues between the *Sensory* itself, or the Disposition of the Brain, or whatever else we call the immediate Instrument of Sensation and Thought. Nay, that this Connection continues strong in the Time of Sleep;
I think,

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I think, it is also evident from this, that our Dreams often fatigue the Body, and exhaust, instead of recruiting the Spirits; so that it is no unusual Thing for People to say, that they have slept indeed, but are not refreshed. In short, if the Mind ceased entirely to perceive and act by the Body, in the Time of Sleep. I cannot conceive, how its Perceptions in Sleep should depend so much, as to their Composition, on the State of its material Vehicle.

Simp. I do not doubt, but the Union between the Soul and Body still continues in the Time of Sleep; and how such intimate Partners may affect each other is hard to say; but the Visions of the Night are often, or rather, for the most Part, so totally distinct from the Reveries of the Day, that I am afraid we must have Recourse to some powerful foreign Principle, or to external Agency, to produce such surprising and diversifying Effects, and fairly to solve the Phenomenon. And indeed where is the Harm if we do?

Soph. None at all, my Friend, if that Machinery be necessary to untie the Knot, and can be well supported. But what Need is there to bring in invisible Agents, with whose Operations we are but poorly acquainted, when we may resolve the Whole more naturally, and with a greater Air of that Simplicity, which characterizes the Operations of Nature, into the immense Fruitfulness and Activity of the human Mind when it is, as it were, disentangled from Matter, and quite undisturbed by Impressions from abroad? We may observe that the Weakness or Loss of one Sense, is generally accompanied with a proportionably greater Acuteness in the others; at least we become more watchful and attentive to the Impressions made on the rest. Thus, if one has lost his Sight, he hears quicker,

and is less distracted in his Attention. The Soul then retires more within itself, and collects its Thoughts with greater Vigour, by which it ranges and commands them with more Ease. Therefore when not one, but all the Avenues, by which sensible Impressions found Admittance, are shut up, what Wonder is it, if the Mind, being quite undistracted and self-collected, achieves Things, which would astonish at another Time, when she is assaulted by Objects of another Sense? It is taking off the Weights and Clogs that retard her Movements; she now exerts her native Spring with an amazing Elasticity, and soars beyond the Limits of that narrow Sphere of Thought and Action, in which she ordinarily moves: She invents, creates and annihilates, forms, and shifts a Scene with inconceivable Rapidity.

Simp. This may account, in some Measure, for the Vivacity and Swiftness of her Operations in Sleep, but then I cannot conceive, why they should be so fluttering and transitory, and leave so little Impression behind them, that we no more mind them, after we awake, than if they had never been there.

Soph. It is certain, however, they make prodigious Impressions upon us, in the mean Time, and often cause us to feel substantial Happiness or Misery, while our Dreams transport us into gay Elysian Fields, or haunt us with horrid Spectres; but it must have been of dangerous Consequence to human Life, had these Impressions continued in any Vigour, when we awaked; and therefore it appears a wise and kind Constitution of the Deity; to give them so transient an Existence, that we might not be thereby unqualified for social Duties. For the same violent Concussions continued long on our Imaginations, might be in Danger of disordering our Judgments,

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Judgments, and defeating the End of our Being. Our Maker only shews us what Activity we are capable of exerting, when we withdraw from the Scene of Action, and what a World of Ideas the Mind can call up, when its Commerce with the external one is interrupted for a While ; in order, perhaps, to convince us, that we are more and better than material Beings, and can act as well without corporeal Organs, as by their Interposition. I imagine the Case would be much the same were we transported out of this World into another. Our most violent Passions and Pursuits on the present Scene, nay, our most sober and waking Thoughts would perhaps appear like a Midnight Dream, and vanish like an Illusion of Fancy, before the new and surprising Scenes, that would then open upon us ; as the faint Light of the spangled Heavens disappears, before the bright Effulgence of Day.

Simp. It may be so ; but I believe we should carry the same Dispositions along with us, as we find we do, when transported from the World of *Fancy*, to that of *Life* and *Action*, or from this to that. For our ceasing to act, or be acted upon by the Body, or our Separation from material Connections, does not seem to have any Tendency to alter or destroy our moral Principles and Connections. Therefore I remember a certain Author advises us to examine our Dreams with Attention, that by seeing how our Passions lean, and what Determinations we then make, we may discover our genuine Character.

Soph. I believe there may be some Ground for the Advice : For it is supposed , and perhaps justly, that the constant Impression of sensible Objects gives a strong Bias to the Mind, and forcibly carries it along with them——and likewise, that we are too apt to de-

cide in our own Favour, and justify our Passions, while we are heated with Action, and involved in all the Hurry of Life: But when these Objects cease to act, we are then rather Spectators than Actors upon the great Theatre of Business and Pleasure, the Mind is not subject to the same Collusion of the Senses, but acts less artificially, and more by an original Impulse from within—and therefore, we may reckon its *moral* Judgments surer, and its Affections more genuine, than when it is under the immediate, and full Power of foreign Impressions. But whatever Truth there may be in this, the Scene seems only to be shifted, and our Taste and Passions continue much the same, both sleeping and waking. The *Miser* dreams on of his Bags, and I believe, never departs from his Character, should gayer Spectres presume to rival it with his favourite Idol. The *ambitious Man* recalls the Pageantry of the Day, keeps or attends Levees, dispenses Favours, with a studied Haughtiness of Face, or cringes for them with a polite Servility of Behaviour, is charmed with Courts, Coronets and Pensions, and acts in perfect Consistence with his waking Character. The *Lover* pursues his coy Mistress, through visionary Fields and Groves, and is often indebted to the drowsy God *Morpheus*, for imaginary Raptures, when his peevish Goddess refuses him real ones. Therefore, by observing the Train of Images and Thoughts, which most employ the Mind in Sleep, I do not know but we may form a pretty exact Conjecture concerning our *ruling Passion*. For our Fancies are generally of a Colour with our Passions, and take the Form and Direction they are pleased to give them.

Simp. After all, I doubt much, whether the Method be absolutely safe, nor, if it were, do I think there

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there is any Necessity to have Recourse to it, as our waking Sentiments and Passions are more authentic Proofs of our internal Characters and Manners. But what renders it too slippery for us to build certain Conclusions on it, is, that our Thoughts are obtruded upon us in Sleep, without any Consciousness or Choice on our Part. Terrifying Scenes are often presented to our Minds, as agreeable ones. Now is it probable that the Mind would chuse to frighten itself? And were those Scenes of its own creating, it should be conscious, one would think, of its own Efficacy in producing them. For all the Actions of the Soul, we are told, must be accompanied with a Consciousness that they are performed in Consequence of some Exertion of the Will. But this does not appear to be the Case with Respect to Dreams; therefore I do not see what we can conclude from them, concerning our Temper and Character. To avoid these and other Difficulties, had we not better have Recourse to the Hypothesis of foreign Impulse?

Soph. Whatever Doubts may arise concerning the intellectual Activity of the Soul in Dreaming, I believe few will deny that it still retains its *moral* Powers, and exerts them, in approving or disapproving, and being well or ill affected to those Objects and appearances that come in View before it. Therefore how vague and fantastic soever the Visions of Fancy may be, and though it may be somewhat rash to draw Conclusions from thence, yet I imagine it would not be equally so to conclude from the *moral* Bent, the Determinations of which are most steady and uniform, as depending on our very Frame and Constitution. But I doubt, *Simplicius*, the Arguments you have alledged to prove that Dreams are of foreign Growth, and not our own Manufacture, will prove too much, I mean, they

they will conclude equally against many, nay, most of our waking Thoughts, being of our own Production. How many Thoughts and Imaginations intrude upon us while we are awake, without being called, nay, which we would willingly suppress? When the Mind is lulled into the softest Indolence, and does not attend to any one Thing more than another, pray what Activity does it exert, with Regard to that floating Train of transient and unconnected Perceptions, which roll on without Intermission before the mental Eye? “or what Measures does it apply, to work out and distinguish that “silent and successive Flux, which like a still and “deep River, carries down the Mind along with it “indiscernibly, and without any Noise; and which, in “its progressive Motion, treads so lightly, that it “leaves no Traces, or Footsteps at all behind it?” Is it conscious that those fleeting Existences rise into Being, upon its creative Mandate, and sink again into their primitive Nothing, when its continued preserving Energy is withdrawn?

Stmp. Some Ideas are, doubtless, independant of us, and come and go without our Call, but is not the general Train of them subject to our Dominion? Is it not in our Power, by internal Recollection, to call up one Set, to dismiss another, to range and combine them in what Order and Form we please? And are not Men, according to their different Studies, and the voluntary Application of their Genius, ranked into the different Classes of Poets, Painters, or Philosophers?

Soph. What would the *Poet*, think you, or the *Painter* give, that their Conceptions would rise, and range themselves in that beauteous Order in which they sometimes appear, in the flowing Verse, or glow upon the Canvass, or the first Intimation the Inventors give
of

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of their Pleasure? But, alas! they often complain that the Muse is reserved and unpropitious, that Genius is impatient of the Rein, and restive beyond Measure. Indeed we seem to have it in our Power to chuse our Subject, and to direct our Thoughts, to one Side of it preferably to another, but when we once launch out into the vast Fields of Fancy, we are often carried we know not whither, and by Paths untrod or unknown to us. May we not say the same of the *Memory*, that astonishing Power of the human Mind? Though we seem to exert some Kind of Activity in Recollection, or turning the Mind to those Circumstances or Ideas which we may fancy to have the nearest Affinity or Connection with those we are in quest of, yet to say that these are brought back into the Mind by an immediate Act of Volition, were to suppose, that we already know the Ideas we have a Mind to recall, before we actually remember them. For my Part, I am conscious of no such efficacious and unaccountable Volition; yet, still, I take it upon Trust, that it is I who remember, perceive and will. Those Gentlemen therefore, who alledge that our Souls, in our Dreams, are the Sport or Play-things of Immaterial Beings, who make our Fancies the Funnels of their own Ideas, or perhaps Reveries, are obliged, methinks, by their own Method of Reasoning, to ascribe almost the whole Succession of Thought and Imagery, that passes through our Minds when awake, to some foreign Influence of the like Kind.

Simp. That were making mere Machines of us indeed, if our Thoughts both sleeping and waking were the Impressions of foreign Agents, who acted on us at Pleasure; but the Case, I apprehend, is very different. When we are awake, we are conscious of but

one simple intelligent Agent, that thinks, imagines and wills, and whatever Scenes do then pass in Review before the Mind, we never fancy that another Person has a conjunct Consciousness with us. Whereas in our Dreams, there seems to be a Diversity or Plurality of Consciousness, as when several Persons act their respective Parts, converse, give Answers, and personate all Sorts of Characters; all which imaginary Beings we conceive as quite distinct Personages from ourselves, whom we regard as the Spectators of the whole Drama; and sometimes as conjunct Actors. Now is it conceivable that the Mind should thus cheat itself, with a continual Illusion of its own creating, and yet know Nothing of the Matter; nay, be conscious in the mean Time, and remember afterwards that some Part of the Drama did not belong to it, but was acted by quite distinct Persons? So that Nature has put a plain Distinction between our waking Thoughts and our Dreams; by which we perceive ourselves active in the former, and are led to ascribe the latter to some invisible Influence.

Soph. Even this were no more than affirming, with some ingenious Men, that the Mind is both Spectator and Theatre to itself. And it is easy to account for the Diversity of Consciousness, which is thought so decisive an Argument for the Scheme of foreign Impulse; by supposing only that the Power of Imagination is a little increased in the Time of Sleep, which the Experience of Mankind seems strongly to confirm. For if Poets, Enthusiasts, melancholy Persons, and others of a warm Imagination, can often suggest to themselves visionary Scenes, paint Characters, and carry on Dialogues with imaginary Personages, in so lively a Manner as to delude themselves into a Belief

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that they are real, and in a Sort, forget that they are the Creatures of their own Fancy, at least be affected towards them as if they really existed; I say, if this be the Case with the imaginative Tribe, even when disturbed with the Impressions and sensible Realities of the Day, how much more may we suppose it to hold true in the Visions of the Night, when the Imagination is so picturesque, and being undistracted from abroad, can range its Stores at Leisure, blend, seperate, and mold its Images, into endless Forms and Combinations? How easily may it then persuade itself, that the poetic Drama is real, and consider the fictitious Actors as distinct Persons endowed each with a proper Conciousness, yet forget withal that the Whole was of its own Creation? For my Part, I see no Absurdity in all this. I doubt we are very ignorant of the wonderful Strength of Imagination, that teeming Faculty, for which Nothing is too hard, when it is worked up to a proper Ferment.

Simp. What Wonders a bold and teeming Imagination may perform I do not know: And whether it has a creative Kind of Energy, by which it can coin Images at Pleasure; or whether the Mind can of itself recal such Ideas as were, in a Manner, sunk into Non-existence; or whether some Super-intending Mind, communicating immediately with ours, impresses those Ideas according to certain Laws, and in Consequence of some previous Volition of ours, I shall not pretend to determine. These seem to be Secrets in the Management of Nature, which, like the *Reasons of State*, it would be inconvenient to disclose to vulgar Eyes, and which perhaps it little imports us to know; but yet methinks, she points out to us an obvious Difference between our waking and our sleeping Thoughts, by a certain Sense of Self-Approbation

or Blame annexed to the former, which we seldom or never apply to the latter. By the common Verdict of Mankind, we are accountable for the one, but acquitted with Regard to the others; which would induce us to conclude, that we are active in the first, but passive only in the last.

Soph. Take Care, *Simplicius*, that this Argument do not acquit us from the greatest Number of our waking Thoughts too; or that by the same Rules of judging, our sleeping ones, be not involved in the same Condemnation. If our Thoughts do generally follow the Bent and Temper of our Minds, and deserve Praise or Blame, as they proceed from, and shew a good or bad Temper, I do not see how, when the same Train of thinking often recurs in Dreams, and bears a strong Analogy to our waking Thoughts and Passions; I say, I do not know how you can vindicate the former from a Share of Applause or Censure, since they manifest a peculiar Bent of Soul to Objects which make their Appearance so often, whether we are awake or asleep. Were a proper Guard set, therefore, upon our waking Thoughts; and were our Fancies more severely chastised, while it is confessed we have the Management of them, we should probably find them more correct and purified in their nocturnal Excursions.

Simp. Were due Care taken, perhaps we might dream somewhat more coherently, yet I do not know how, in Dreaming, Nature seems to sport itself, in forming the wildest and most irregular Assemblages of Ideas. The whole Refuse of Fancy is, in a Manner, drained off by this Emunctory of the Brain; and yet it is but seldom we can trace any strict Connection between our waking and sleeping Reveries; and I doubt the Pheno-

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mena of Dreams are pretty far as yet from being reduced to a regular Theory.

Soph. I believe Nature is often wild enough in the Creations of the Night, but perhaps not much more so than in those of the Day. Yet as it is notorious, and you yourself confessed, that the Studies and Employments of the Day have an Influence on our nocturnal Reveries, I am apt to fancy, that were we more exact in comparing our waking and sleeping Thoughts, and observing how, in the Confines, of both States, they run up into one another, we should find many surprising Connections and Analogies, sufficient perhaps to establish some general Theory, or at least to furnish us with several useful Hints, so to manage our waking Thoughts, as to give a better Account of our sleeping ones. What makes you smile?

Simp. I was amusing myself with the Thoughts of so pleasant and important a Discovery. It is a charming Project to digest Dreaming into a Theory or System, and to guide our Dreams by Rule, I doubt we shall find it hard enough to reduce such untractable Things as our waking Thoughts with in the Sphere of Self-dominion.

Soph. The most irregular Motions of Nature, and such as are quite independent of us, have, by the Dint of a genuine Philosophy, applied to *Numbers* and *Geometry*, been determined and reduced to a regular Theory. Dreaming is one of Nature's Phenomena, and upon which no small Part of our Happiness depends. Why then should we despair of solving it; if once we were provided with a sufficient Register of Facts or Data? As untractable Things as you say our waking Thoughts are, yet they have been reduced to fixed
Laws;

Laws; and I do not know but our Dreams, to speak a bold Word, are reducible to the same.

Simp. What are those, in the Name of Wonder? I shall be very glad to hear them.

Soph. Well, they are provided to our Hand by a notable *Metaphysician*, and are called the Laws of *Association*.

Simp. Pray explain these same Laws to me, that are to help us out with this hitherto inexplicable Phenomenon.

Soph. That, I hope, will be no hard Matter, with his good Help. Does the Presence of one Idea in the Mind necessarily infer that of another, or does one Perception, by any Necessity of Nature, suggest or excite another, which is not essentially involved in that Perception?

Simp. I allow it does not.

Soph. When one Idea therefore, brings another entirely distinct from it, into the Mind, or is the Occasion of exciting an Idea formerly unperceived, or though before perceived yet now forgot, must not this be the Effect of an arbitrary Constitution or Law settled by the Author of our Frame? Thus if one Idea suggests Pleasure, and another Pain, does not this Connection or Association of Ideas result from some such voluntary Constitution?

Simp. Admit it does, What would you infer from thence?

Soph. If we find that certain Ideas do generally suggest, or are accompanied with others, whatever may be the Ground or Cause of that Association, may we not conclude from thence, that it is a Law of our Nature for such Ideas to excite each other?

Simp. We may.

Soph

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Soph. That Law therefore, in Consequence of which, one Idea is the Mean or Occasion of suggesting another, is called the *Law of Association*, or of the mutual Attraction of our Ideas. If we enquire farther into the Circumstances of this Association, or the particular Laws of that Attraction, the above-mentioned Philosopher will tell us, that those Ideas are most apt to associate and attract each other, between which there is a *Resemblance*, or where there is *Vicinity of Time or Place*, and a *Relation of Cause and Effect*. These, and these only, he reckons the Links, which support the Chain of our Ideas, without which they would fall into as many flitting Parts as there are single Ideas. It is certain the Mind easily slides from one Idea to all of a similar Nature, and wherever it discerns a Similitude of Ideas, it collects them into several Bundles or Classes, and binds them together with a common Name. Thus Stones, Plants, Animals, become general Denominations for all the Individuals, in which there is Resemblance of Form or Qualities, or, as we term it, for all of the Sort. And the Idea of any one of them shall be sufficient to bring the rest in View; so quick and rapid is the Mind's Motion, in passing from one Idea to its Fellows.

As to the *second* Band of Attraction, those Ideas easily cohere which are contiguous as to *Time* and *Place*. Thus the Smell of a particular Flower shall call up not only the particular Border on which it grew, but all the adjoining Parterres and Compartments of the Garden, the Company, and all the other Circumstances of Pleasure which were crouded into the Scene, on the first Occasion of our Senses being entertained in that Manner. By this, a very slight Impression from an inconsiderable Object, like a small Spark cast into some combustible Matter, sets on Fire a whole Train of Imagery

gery which spreads sometimes, without any Restraint or Bounds, through the whole Immensity of Nature.

The *third* Cement of our Ideas is, that of a *Causality*; (if I may use a School-Phrase) as when a Poem puts us in Mind of the Poet, a Building of the Architect, reflecting on a Favour received suggests the Idea of a Benefactor, or on an Injury that of any Enemy. But I doubt our Philosopher plays the Wag with us, in this last Instance. For, according to his Account of the Matter, it coincides with the former; since he tells us (if he will allow us to say he affirms any Thing at all) that there is no other Dependence or Connection between Cause and Effect, but Contiguity or Vicinity, or that the one follows, or is generally found in Company with the other; as Heat attends the Sun, and a Wound is seldom apart from a Blow, or the Striking of a Clock accompanies the Motion of the Hammer; but as for any Energy exerted in the Production of those Effects, that is a metaphysical Subtlety not to be comprehended. Thus far our arch Philosopher.—In the ordinary Operations of external Nature, or of Bodies upon each other, such as the Vegetation of Plants by Heat, the Fusion of Metals by Fire, or the Propagation of Sounds by Percussion, and the like; their Contiguity, or following one another, is all the Connection we can trace; And for ought we know, their mutual Action must perhaps be placed to the sole Account of that mighty Artist, who first formed and ranged them together, and still controuls them at Pleasure. But with Regard to the Operations of Minds, or what we call voluntary Actions, in these, I think, we have an Idea of some Kind of Resistance or Difficulty more or less, and are naturally led to believe, that we exert a certain Energy or Action in overcoming that Resistance, and perhaps

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perhaps this is the true Idea of *Causality* or *Efficiency*, as it is called. Thus not only in the voluntary Motions of our own Bodies, and of those which surround us, are we sensible of this Resistance, and of the controuling Action of the Mind, but we are likewise strongly conscious of it, in all our internal Operations that depend on Will, as *Attention*, *Investigation*, *Recollection*, and the Conduct of many of our Passions.

—But, without entering deeper into so intricate a Subject, as it is easier to follow than to strike out a new Track, I think, with the good Leave of our ingenious Author, we may venture to go one Step farther, and propose another Law of intellectual Attraction, full as general and as complicated in its Effects, as any he has mentioned. “Wherever there is an Unity of Design, or a Concurrence and Co-operation of several Things towards a common End, there one Idea naturally leads us on to another, which concurs with it, till the whole Frame is suggested to our View.” Thus an Eye suggests a Countenance, a Limb the whole Body; a Pillar calls up an entire Building to View, with its several Proportions and Dimensions. A single Action brings in View a whole Character, a single Character excites the Idea of a Family or Society, which again recalls to our Mind the History of a Kingdom, how distant soever in Time or Place. This Law I take to be the Foundation of the grandest and most interesting Combinations of Ideas which are formed by the human Mind. On this depends our Ideas of Systems, whether natural or artificial, our Perceptions of the various Kinds of Beauty, Order and Uniformity, our Notions of Society, Confederacies, Laws, Government, and in short, the most agreeable and striking Imagery in the whole Compass

of Nature. It is this Law which unites the most distant and dissimilar Ideas, and by an unavoidable Kind of Necessity, not only ascertains to us the Unity and Certainty of our own Being, notwithstanding the various Thoughts, Passions and Designs, which too often distract and divide it, but leads us up to the Perception of One Almighty and Universal Mind, who made and governed this vast conspiring Whole.

Simp. But does not this Law co-incide with that of *Contiguity*, and may not the Phenomena you ascribe to it be as easily solved by that?

Soph. I apprehend not. For do we not remember the Parts of a Building, or any regular Work, much better than an Heap of Stones, or any other promiscuous Mass, where there is no such Unity or Harmony of Parts, though these should be more contiguous to each other, than the distinct, but more congruous Parts of the Building, or any other natural or artificial Work? Do we not remember the several Parts of a Plant or human Body, when they are in their united co-operating State, better than if they were disunited and deformed, and yet huddled into a closer Mass? Or a regular Garden than a Wilderness, though in these last there may be more Contiguity, and no less Similitude of Parts? Nay, is it not obvious in general, that there is a Propensity to associate Ideas in which there is such an Unity of Design, or a Concurrence to one common End, even though they are very remote as to Time and Place; and do not Ideas, which have such Unity of Design, often excite each other, though very remote, while those more contiguous in Situation and Time, have no such Effect? Thus an Accident interfering with a present Passion, but contributing, in the Main, to the Success of a Scheme projected by us, shall bring

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bring into View a whole Train of Circumstances and Events, both past and future, and which lie at a Distance from us, that are connected with our favourite Scheme. Thus likewise we see Sir *Isaac Newton*, from some simple Instances of Gravitation or Attraction, as the Fall of an Apple on our Globe, was carried along to the remotest Parts of our System, till he perceived that universal Law, which binds and sustains the whole Planetary System. And, I believe, you will allow that there is very little Similitude between the Fall of an Apple, and the curvilinear Motion of the Moon or a Planet.

These then are the Laws, and perhaps but a few of the Laws of *Association* or *intellectual Attraction*, to which I thought the Phenomena of Dreams might be reduced. But with Regard to them, or any others, that may be named, I would have you remember, that I do not mean to say, that they exert their Influence necessarily, or on all Occasions; their Effects may be suspended by other Laws, or may depend upon particular Postures or Attitudes of the human Mind; the Presence, for Instance, of a particular Passion, or a thousand other Circumstances, which it would be worth an ingenious Theorist's While to trace. Nor do I presume to tell, by what Links those Bands of Ideas are held together, any more than we can tell what those invisible Ties are, by which Bodies, whether contiguous, or remote, attract or gravitate towards each other. Whether either or both are to be resolved into the immediate Agency of the Author of Nature, or into the Action of some subordinate Cause, is perhaps beyond our Power to comprehend. It is the Business of Philosophy to trace the Laws of natural Operations; but the latent Causes are, I doubt, most Part above its Reach.

Simp. But, though we cannot investigate the *natural* Causes, I should be glad to hear what *final* Causes, as they are called, you would assign for these Laws, the Result of which is often the most uncouth Combinations of Ideas.

Soph. The Intentions of Nature, in appointing those Laws, seem to be obvious enough. Nature, you know, must be considered either as one great System, or as many lesser ones, which have a mutual Dependence and Connection. It exerts its Energy therefore, and produces Effects either as one vast Whole, or as individual and lesser Systems, or as both. But, in what View soever it acts, or is considered, it is the Original and Pattern of all our Ideas. Therefore, we could never know it, either in Whole or in Part, nor consequently have Power over it, unless the same Coherence took Place among our Ideas, which actually obtains in their Original, or among those lesser Portions of it, which they represent. Now, the several Parts of Nature cohere, and are considered as Systems, in Consequence of their Contiguity or Co-operation to a joint End. It was fit therefore, that there should be a Law leading us to associate and combine Ideas, amidst whose Patterns there is such Contiguity or Co-operation.

Then the Variety and Multiplicity of Objects is so great, that unless we could easily dispose and combine into distinct Parcels or Classes, Ideas between whose Objects we find a Resemblance, and unless the Starting of one Idea readily suggested others of the same Class, and naturally conducted us to a more minute Consideration of them, we should be perpetually distracted with the endless Variety of our Ideas, and never have it in our Power to form general Theorems, or universal Principles of Knowledge, upon which our speedy and successful

full Progress in the Search after Truth, so much depends.

I may add, in the last Place, that, as we are principally formed for Action, and for making or receiving Impressions from Nature, and other Minds with which we are conversant, it was fit that all those Ideas should be connected, and suggest each other, which relate to the Energy of Nature, or Operations of Minds. For in all natural Actions, we only apply or imitate the Energy of Nature, and in our moral Conduct, we affect, or are affected by those Minds with which we communicate. Therefore had not Effects suggested Causes, and Causes Effects, we should have wanted those Incitements which push us forward into Action, and Directions how to conduct it. But by this Law and Association, grounded on the Dependence of Cause and Effect, we are admirably informed, and vigorously impelled, to use the Powers given us, for promoting our own, and the public Good.

Simp. I think I now comprehend the Reasons of those Laws, and can easily perceive that they give a Consistence and Firmness to our Ideas, which would otherwise be exceedingly wavering and disjointed, and are likewise the Foundation of Memory, Speech, Habits, and the wonderful Powers and Rapidity of Imagination; and now, before we apply all this to the Affair of Dreaming, think if you can recollect any other Laws of Association.

Soph. Perhaps others might be named. There is one particularly, which I would mention, because it seems to be of considerable Importance in Life. It may be called the Law of *Contrariety*; by Means of which any Idea or Sensation suddenly suggests its Contrary, and a privative the positive Quality. Thus the Pain of extreme Heat suggests the Idea of extreme Cold: And this it does sooner, and more readily, than that of
any

any other disagreeable Sensation, between which and it there is less Opposition. Thus *Hardness* likewise calls up the Idea of *Softness*, *Blindness* that of *Sight*, *Darkness*, *Light*, *Deformity*, *Beauty*, or in short, any Assemblage of Ideas, those of the most contrary Kind. This, though perhaps less attended to than it deserves, I take to be one of the most general Courses of Wit, which has been thought to lie in the quick and surprising Assemblage or Collusion of Similitudes. It is certainly the principal Foundation of *Ridicule*, which is generally derived from some striking Contrast, or Assemblage of clashing and inconsistent Ideas, whether these are applied to Sentiments, Passions and Characters, or to any Expressions of these in Behaviour, Speech, Dress, and the like. This Law is likewise the Origin of *Satire* whose Edge is best pointed by Contraries, and the Opposition of Images and Characters. Now, these two, viz. *Ridicule* and *Satire*, are the main Nerves of Wit, to which I fear more Court is paid, by us ignorant Mortals, than to her elder and much fairer Sister *Discretion*. In short, *Burlesque*, Mock-Heroics, Parody, and all your Works of the biting or humorous Kind, derive almost all their Force and Poignancy from this Law. And to it we owe some of the finest Figures in Poetry and Eloquence. Hence a *Don Quixote* and his inimitable *Toil* charm us with such infinite Humour and Variety. The Rant of learned Chivalry pleases us excessively, when set in Opposition to the pithy Dictates of plain, though uncultivated Sense; and the wild, but magnanimous Adventures of Mock-Heroism, are wonderfully illuminated by the natural Shades of Caution and Cowardice which appear in the unwarlike Squire. Hence, our *Hudibras* and *Dunciad* do, in different but equally happy Ways, and both drawn from

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from the same fruitfull Source of Affociation, instruct and delight us with their refined and humourous Pictures.

Simp. Pray then, *Sopbron*, what do you reckon the final Cause of this Law or Affociation ?

Soph. Methinks, *Simplicius* it is no hard Matter to collect that, from the Instances which I have given of the Law itself. I might however say in general, that the astonishing Variety of our Constitution, composed almost of Extremes oddly blended together, and the strange Reverses that happen in the mixed Scene of human Life, render this Law not only necessary, but highly expedient and useful. Reason and Appetite, our Senses and Passions, often interfere and lead us contrary Ways, Pleasure and Pain, Good and Ill, are not only blended together, but grow out of one another. For that Susceptibility we have of Pleasure, subjects us to Pain ; and those Passions which give us the quickest Sensations of Joy, do often in the first Instant, inflict the smartest Touches of Pain ; and we well know that certain Pleasures too much indulged, naturally terminate in Pain. Was it not therefore wisely and kindly provided, by the Parent of Nature, that one Kind of Perceptions and Feelings should suggest to us on every Occasion, Ideas of the opposite Kind, that we might be warned of their Approach, or even of their Vicinity, and guarded against those Excesses and Irregularities which use to introduce them ? In Consequence of this, not only does the Passion or Fruition of any Good admonish and fortify us against the contrary Ill, or the Loss of it, which is the next Thing to it ; but suffering of Ill, suggests the fair Idea of an opposite Good, and by that Means, gives Birth to Hope, the Parent of Industry and Patience, so that this Law tends naturally, and if we improve it aright, will not fail to arm us
against

against Ill, by Sobriety and Caution, and to season and prepare us, by Vigour and Constancy, for the Attainment or Fruition of Good,—I need hardly mention the other useful Purposes of this Law ; how by opening those Veins of Wit and Humour, it seasons Conversation, enlivens the dull Flegm of ordinary Life, and gives Poignancy and Flavour to many of our social Pleasures, by the pleasant Varieties and Oppositions it creates. And you well know, what powerful Correctors *Satire* and *Ridicule* are of Vice and Folly, and particularly of those Species of both, which cannot fall under the Correction of Law and human Tribunals ; so that a *Pope* or a *Young*, are often more formidable Judges and Awarders of Punishment, than a Lord Chief-Justice with his whole Train about him.

Simp. Happy indeed, and highly useful are those Masters of Wit, who can string their Bow most artfully with those two delicate Nerves you have mentioned, and then have Virtue enough to apply them with a steady Aim, in shooting at the various and most pernicious Exorbitances of Vice and Folly. But it is not necessary to insist longer on this Subject. For I perceive myself many other excellent Uses of this Law, both for Pleasure and Improvement.

Soph. Since you are now satisfied about the Truth and Propriety of this and the other Laws of Association we have considered, methinks, it is high Time to apply them to the Subject of Dreaming,

Simp. By all Means. That is the Point to which all this long Preface must be referred.

Soph. Pray then consider, *Simplicius*, the general Complexion of your Dreams, as well as your waking Thoughts. Observe especially those Reveries, which float up and down in your Mind when you let the

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Reins loose to Fancy, [and are not intent upon any particular Train of Thought or Action. Do not you perceive that the same Laws of Association take place in all these; that the Mind, not being conscious of any direct Act of Volition, or efficacious Order of the Will, or of the active Powers, is led on insensibly from Idea to Idea, and from one Train of Imagery to another, in which these Circumstances of *Contiguity*, *Cooperation*, *Contrariety*, *Likeness* and *Causality*, are found? Indeed the Steps of the Transition are generally so quick and insensible, that it is often difficult, if not impossible, to trace them and to mark the subtle Connections of Thought. And as these Laws are frequently interwoven with each other, and blend their Influence in the Operations of our Minds, it becomes still more difficult to ascertain the Stages of the mental Process, and to unravel those minute and intricate Ties, which hold together the vagrant Ideas. But if we strictly review the most irregular Assemblages of them, whether waking or sleeping, we shall find the one and the other *equally* reducible to those general Laws. When the Mind is, as it were, detached from the Body, whose Senses are all folded up in Sleep, it then passes with infinite Velocity over its own Stores; Imagination presents past Scenes, especially such as have most employed our Thoughts; engaged our Passions, or touched us with the quickest Sensations of Pain or Pleasure; I say, it presents these afresh, in the strongest Colours, or dresses them out in new Forms, and many foreign Circumstances borrowed from the aforesaid Sources of Association. For the Fancy when it has no Amusement or Interruption from abroad, darts like Lightning from one Object to another, which resembles, or is contiguous to it, runs along the conspiring or dependent

dependent Parts of different Objects, and ranges every Corner of the *ideal World*, where it has past before, or of which it has had the remotest Glance. From those several Associations, blended and varied ten thousand Ways, according to the original Complexion and Strength of the Imagination, result those diversified Scenes and uncouth Pictures which compose our nocturnal Reveries. If it appear difficult sometimes to trace them to those Sources of Association, because of the Difference of Circumstances, Order, or indeed of the whole Scenery from our waking Reveries, and sudden, and unconnected Transitions, they can hardly be thought any great Exception to the general Laws, considering the vast Activity and Swiftneſs of the Mind, and that we are as much at a Loſs to account for the irregular Combinations of the Day, as for thoſe of the Night.

Simp, Perhaps there is Something in what you ſay. However, you bring a Phenomenon to Mind, which though it happens to us while we are perfectly awake, yet approaches the neareſt to Sleep of any Thing I know. It is called the *Reverie*, or as ſome term it, the *brown Study*, a Sort of middle State between Waking and Sleeping; in which, though our Eyes are open, our Senſes ſeem to be entirely ſhut up, and we are quite inſenſible of every Thing about us, yet we are, all the While, engaged in a muſing Indolence of Thought, or a ſupine and lolliſg Kind of roving from one Fairy Scene to another, without any Self-Command, from which if any Noiſe or other Accident rouze us, we awake as from a real Dream, and are often as much at a Loſs to tell how our Thoughts were employed, as if we had been waked from the ſoundeſt Sleep. This is frequently called *Dreaming*,
ſometimes

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sometimes *Absence*, a Thing often observed in *Lovers*, and People of a *melancholy*, or indeed of a *speculative* Turn. And I think it is no less hard to be accounted for than the other Kind of Dreaming, unless we have Recourse to your associating Law, which opens a large Career to the Mind. whether it bends its Powers with a full Attention and Severity, or relaxes them into an easy Languor and Dissipation.

Soph. The Phenomenon you mention, which I have often experienced, and in which are sometimes to be seen, strange Sightings of unknown Images, or Faces passing, in a continual Train before the Eyes, which will stay no longer than they make their Appearance; this Phenomenon, I say, does undoubtedly partake much of the Nature of dreaming, and is only to be accounted for on the same Principles. But it appears to me, that not only those undesigned and sportful Exertions of Nature, but the more serious, elaborate, and solemn Transactions of the Mind, the long Excursions of Thought, the Compass and Flights of Genius, the Play of Imagination, the Collusions of Wit, and the various Train of Imagery, that fire the Poet's, and Painter's, or the Madman's Fancy, are all to be ascribed to the different Degrees, and Mixtures of these general Laws of Association, which Nature has settled in every Breast; but which, like the Laws of Affection and Conduct, are, in some Measure, subject to Controul, and susceptible of different Degrees of Culture. In Consequence of those Laws,

The Lunatic. the Lover and the Poet
Are of Imagination all compact.
One sees more Devils than vast Hell can hold
That is the Madman: the Lover, all as frantic

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Sees Helen's Beauty on a Brow of Egypt.

The Poet's Eye, in a fine Frenzy rolling

*Doth glance from Heaven to Earth, from Earth
to Heaven:*

And as Imagination bodes forth the Form of Things

Unknown, the Poet's Pen turns them to Shapes,

And gives to airy Nothing a local Habitation,

And a Name.

Simp. That eminent and wonderful Poet, whose Words you have just cited, seems to have been much obliged to those Powers of Association, which enabled him to combine every Sentiment and Image, that was proper to *move, instruct and astonish Mankind.*—But to return to our Subject; In whatever Light we consider Dreams, it is certain the Ancients held them in great Veneration, and many of them seem to have been much of the Opinion I was contending for, that they were of a divine Original; and that in them we receive Intimations of future Events, which could not be imparted to us, but by Communication with superior Intelligences. If they slept in the Temples, they were thought more intimately present with the Divinity, as being within the Place of his Residence; and then a Dream was equivalent to the Answer of an Oracle.

Soph. Do not imagine, *Simplicius*, that while I maintained the Mind's Activity, even in Sleep, I meant to deny all Communication with unembodied Minds, who might be sent upon gracious Errands, to admonish and forewarn short-sighted, erring Mortals, concerning many Things, which it much imported them to know. I pretend not to say any Thing against such Facts of that Kind, as admit of uncontested Proof.

Simp.

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Simp. However the Opinion of such Communication came to prevail, it is certain many ancient Sages, who were not over-credulous themselves in those Matters, taking Advantage of the popular Faith did frequently wrap up their Doctrines in the Dress of *Dreams* and *Visions*, in order, perhaps, to gain more Credit and Authority, as well as Probability to their Opinions. For they would not then appear fictitious Conceits of their own, but the Result of a *divine* Commerce. Perhaps, for this Reason among others, the Office of an *Interpreter of Dreams* was held sacred; and it was no small Part of *divine* Science, to trace those sublime Analogies between Things *human* and *divine*, and by that Means to draw aside the Veil which hid those awful Mysteries from common View.

Soph. Provided you will not think *Simplicius*, that I have a Mind to ape those celebrated Sages of Antiquity, I would relate to you an odd Dream I had two Nights ago. It had Something uncommon in it, and run out far beyond the usual Length of Dreams. Whether, therefore, it came naturally from the Laws of Association, or was sent by some friendly Spirit, I will not be positive; but it seemed chiefly to point to *Truth*, and was full of strange Figures and Personages, which appeared to me very significant. And if it shall be found to have any deep Meaning in it, relative to us, and our most important Concerns, I must insist upon it, that you assume the Office of *Interpreter* and explain what is *enigmatical* in it.

Simp. What, *Sophon*, would you have me step, all at once, into so *sacred* a Character, and without the previous Qualifications? but pray let me hear it, and

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then I shall better judge how far I am qualified to commence your Interpreter.

Soph. As it was one of the most distinct I ever had, I took it down in writing, after I was awake, and therefore I can the more easily remember it. But, before I begin, shall I tell you first what I thought gave Rise to it? For it grew naturally out of my waking Thoughts.

Simp. Pray do.

Soph. You know my Friend, that I am as fond of an ancient Fragment of Philosophy, especially if it be of the truly *moral* and designing Kind, that has escaped the Stroke of Time, as a *Virtuoso* is of some celebrated Bust or Medal, which has continued unhurt amidst the Wreck of Nations. Therefore, I have an uncommon Veneration for the celebrated *Picture of Cebes*, that eminent *moral* Limner. You well remember, I dare say, that original and comprehensive Draught, in which the Foibles, Passions, and real Interests of Men are delineated with inimitable Elegance and Simplicity.

Simp. Well do I know your Veneration for that and other the like precious Relicks of Antiquity, nor do I much wonder at it. For beside the instructive Lessons we derive from thence, we are wonderfully charmed to see the several Scenes of *human Life* turned into so many Pictures, and the various Causes of our Happiness and Misery, which are often hid behind the Scenery, exposed to the Imagination, and, in a Manner, to the Sense, in *living* Forms, and glowing Features.

Soph. I was musing on *Cebes's* Inclosures, and the different Courses Men take in the Road of Life, when I fell asleep; and then my Fancy, retracing, I suppose,

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suppose, that wonderful Imagery, and combining several new and uncouth Figures, that arose in the confused Chaos of Thought, fermented by Degrees, and at length wrought off my Dream. Now, *Simplicius*, remember your Office of *Interpreter*, as we go along.

Methought I was wandering upon a Wild of boundless Extent, on which numberless Roads crossed, leading different Ways. Some were more, others less frequented; but none of them were without Travellers. I joined the first I met, and was told by some of them, that they were bound for the Temple of *Virtue*, by others for that of *Fame*; some confessed honestly they were travelling to the Mansion of *Pleasure*, but most Part said they were directing their Steps to the Abode of *Happiness*. We had not travelled far, when we saw an old Man standing on a little Eminence, where several Roads met, pointing with a Staff in his Hand to the different Paths, and shewing Travellers where they terminated. His Eyes were piercing, and his Looks hale, though furrowed with many Wrinkles. He had Something alluring in his Aspect and Manner, and seemed to be a Man of great Experience. His Words were few, but weighty and significant. I was told his Name was the *Genius of Education*. "That
" Road," said he to us who came up to him, which
" lies streight before you, is the Road to the Tem-
" ple of *Virtue*, which soon divides into two Paths,
" of which the one is exceedingly rugged, steep and
" thorny, but the other is of a much easier and more
" gentle Ascent, which is known only to me, and trod
" only by those who follow my Directions. That
" broader Road which you perceive on the Left-Hand,
" leads to the Abode of *Vice*, that curied Enchantress,
" who falsely calls herself *Pleasure*. It seems indeed

" strowed with Flowers, and beautified on each Side
 " by delightful Prospects ; but if you want to be
 " happy, fly from it, as from the Road to Death and
 " Misery." While we were listening to him, and I
 was resolving to follow his Directions, we were ac-
 costed by two Females of a very different Appear-
 ance. The *One* had an Aspect of as great Simplicity
 as the *other* had of Cunning and Artifice. The
 former's Name was *Credulity* and the other's *Deceit*.
 They told us, the old Fellow who pretended to direct
 us what Course to take, was an old Dotard, who hav-
 ing lived a wretched laborious Life himself, wanted to
 plunge us into the same Difficulties, and engage us in
 that rough thorny Path, which led to Pain and Sor-
 row ; whereas if we would go along with them, they
 would conduct us to the Bower of *Bliss*. Most of us
 being young Travellers, yielded to their Importunities
 and enticing Arts, and observing the broader Way to
 have the most pleasant Appearance, we very readily
 took it, without farther Examination. There we
 found many Fellow-Travellers, who formed them-
 selves into different Parties, as their Inclinations or
 Chance determined them. The Road soon led us into
 a Wood, which abounded with Labyrinths, where ma-
 ny lost themselves. Others retired into little Arbours
 that were thick planted up and down ; so that I was
 soon left alone. As I travelled on, a confused Sound
 of Voices assailed my Ears from all Quarters, and
 seemed to proclaim a general Riot. The Noise was
 redoubled by the Ecchoings of the Wood ; I began
 to be seized with a Kind of Horror, so that I wanted
 to get out again, but the more I sought to extricate,
 the more I involved myself in its Intricacies. While
 I was wandering thus uncertain, methought, a well-
 dressed

dressed Woman moved briskly towards me. She wore a Dress richly embroidered, thrown carelessly about her, on Purpose to discover her Shape, and the other Charms of her Person. She was fair, and inclining to Plumpness, but her Complexion was heightened by a Colour that did not appear natural or healthful. Her Eyes had a tender languishing Cast, mixed with Something impudent and assuming. Her Motions were soft, and shewed a wanton Sort of Indolence; like many fantastic Females, she seemed to survey herself with a secret Complacency, and putting on an engaging Smile, studied to catch Admiration. Notwithstanding the apparent Negligence of her Air, I could discern an artificial Turn, that concealed a Design upon me, under an Aim at pleasing.—What think you, *Simplicius*, of this fine Lady? Why do not you interrupt me, and say what so engaging a Figure represents?

Simp. Possibly, she might explain herself. Pray did not the Fair Vision accost you?

Soph. Yes indeed did she, and with a very insinuating Voice and Air. She offered to extricate me out of the Mazes of the Wood, and secure me an agreeable Retreat. “For (said she) a little below the Wood lies the Place of my Abode, where I and my Friends live a Life of perfect Serenity, exempt from Solitude and Toil, equally remote from the Cares of *private*, or the Ambition of *public* Life.”

Simp. These were fair Promises truly. Well, did you accept her Offer; and trust yourself to her Conduct?

Soph. I asked the Lady her Name, upon which she replied, “My Name, Sir, is *Pleasure*, and that I am so called with the justest Reason you will soon be convinced, by my Manner of Life. I am the
— Daughter

“ Daughter of that immortal Being *Desire*, and the
 “ ever-blooming Goddess *Plenty*. I have a large and
 “ beauteous Offspring, *Indolence*, *Mirth*, *Laughter*,
 “ *Humour*, *Profusion*, *Wantonness*, *Joy*, with many
 “ more. A vast Train of Admirers continually fre-
 “ quent my Court, where they are entertained with
 “ the Riches of Nature, and choicest Delicacies of Art.
 “ The illustrious Band of *Arts* and *Sciences* form my
 “ Retinue, and flourish under my Protection; nor did
 “ they ever depart from me, without suffering Disho-
 “ nour or Ruin.” This artful Representation of *Plea-*
sure raised in me some Degree of Esteem for her, and
 determined me to yield myself up to her Conduct,
 though not without some Suspicion and Distrust.

Simp. Alas! *Sopbron*, I fear you were got into bad
 Hands, when you trusted yourself with that fair En-
 chantress. Well, whither did she conduct you?

Soph. You shall hear presently. I asked her the
 Distance of her Dwelling. She told me it was but a
 little Way from the Wood; and continuing to ply me
 with the smooth Language of glozing Courtesy, and
 many bewitching Smiles and Airs, she led me on un-
 heeding whither I went, ’till we came to a little rapid
 Brook, whose Waters appeared dark and somewhat
 muddy. On the Side of the Brook methought I saw a
 Woman richly dressed in a Robe of various Colours.
 She had a florid Complexion, large rolling Eyes, and
 an Aspect in which there dwelt a Mixture of Simplicity
 and Wonder. Her Hair flowed about her Shoulders
 in loose Disorder, and was stuck thick with Jewels and
 Spangles, which cast a dazzling Lustre all around her.
 In her Right-hand she held a Cup, with which she sup-
 plied Travellers with Water from the Brook. In her
 Left, she had Something like a Telescope, through
 which

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which she gave me such a Prospect of the Palace of *Pleasure*, as made me eager to arrive at it. Having asked my Guide her Name, she told me she was called *Admiration*, whom Fancy bore to *Ignorance*; that the Rivulet was called by her Name, and rose out of a deep Spring in the most gloomy Part of the Wood, over which *Ignorance* presided. She further informed me, that unlike most other Rivulets, it was broadest at the Fountain-Head, and grew narrower in Proportion as the Distance from thence increased, and withal assured me, that the Water had an admirable Quality in clearing the Eyes and purging the Mind of all Doubts and Fears, and, in their Room, filling it with pleasing Hopes and Prospects. I was tempted to taste the Water, which was pleasant, but I thought, rather increased than diminished my Thirst; and now every Thing I saw appeared with more Lustre and Magnificence than before; particularly my Guide seemed fairer and lovelier than ever. Both Ladies having given me their Hand, we crossed the Brook, and at length emerged from the Wood into broad Day-Light. Here a splendid Scene opened. Below us, (for it was a Descent all the Way to the Abode of *Pleasure*,) was stretched out a beautiful Valley, through which many pleasant Rivulets wandered along, overspreading the Fields and Orchards with a perpetual Bloom. My Guide perceiving a sudden Flash of Pleasure and Transport in my Looks, pointed, smiling, to her Mansion.

“ This, Sir, (said she) is my Seat; these Gardens and
 “ Parks are mine. There you shall enjoy every Sa-
 “ tisfaction you can wish, without being at the Pains
 “ to seek or toil for it. Whatever can please the Eye,
 “ or charm the Ear, or regale the Appetite, is admi-
 “ nistered to my faithful Votaries, without Stint or
 “ Measure

" Measure. The Industry and Labour of others fur-
 " nish out ample Materials. You will have Nothing
 " to do but *live and enjoy*, without uneasy Reflections
 " on what is past, or tormenting Fears about what is
 " to come. There the Cravings of Nature are quick-
 " ened by the Preparations of Art, and the Pleasures
 " of Enjoyment raised, by the Delicacy of the Season-
 " ing. Let us make haste then to this Mansion of
 " Bliss, where no gloomy Cares or corroding Sorrows
 " enter, where neither fullen Rules, nor stoical Pride
 " are admitted to damp the jocund Humour of the
 " Inhabitants—hasten with me to Feasts of Plenty and
 " Beds of Ease."

Simp. O rare Conductress, indeed! I suppose you
 took all this slippery Tale for pure Truth, and went
 with the admiring Multitude, to do Homage to the
 Sovereign of the Place.

Soph. Why truly, my Friend, I was credulous e-
 nough in all Reason, but I was led too far by her wily
 Trains, to think now of going back; and the Water
 I had drank, I believe affected the Organs of Vision,
 and added a thousand delusive Beauties to the Landskip
 before me. As I was gaping about me, she pushed me
 gently along, so that we arrived at her Palace. It
 was of Ivory, supported by a double Row of *Tuscan*
 Pillars, and appeared light and pretty; but it was
 crowded with nice Ornaments and Conceits, that shew'd
 too great an Attention to the Parts, without a proper
 Regard for the Symmetry of the Whole, and made the
 Sight lose itself amidst the Multitude of independent
 Parts; so that the Building had an Air of Littleness,
 notwithstanding the Affectation of Grandeur which ap-
 peared every where. The front of the House was a-
 dorned with various Sculptures of the Feasts of the
 Gods,

Gods, the Amours of *Jupiter*, the Story of *Mars* and *Venus* caught in *Vulcan's* Net, the Revels of *Bacchus*, the Debaucheries of *Silenus*, and other Representations of the like Kind.

Simp. Ornaments proper enough and well adapted to the soft wanton Genius of the Deity and Place.

Soph. The Palace was in the midst of the Gardens, in which were to be seen a Profusion of Expence and elaborate Art vying with Nature, which should excell. But the whole Disposition of them was rather shewy and effeminate, than according to the grand Taste of simple Nature. Artificial Mounts, Grottos, Buildings and Statues, diversified the whole Scene, in an agreeable Manner, and surprised the Eye at every other Opening. But all the Statues, and the Figures that were cut in the Trees, were of a wanton Cast, and tended to inspire dissolute Sentiments. A large Fountain supplied the whole Garden, by many smooth Canals, decked on each Side with Woodbines and Roses. These Streams sometimes fell in lofty Cascades, sometimes shut up in sportful Jets, and, at other Times, crept with the sweetest Murmurs, through a thousand Meanders, and at length emptied themselves into a Basin, like a little Lake, shaded with Laurel, in which the Votaries of the Goddess used to bath themselves. A delicious Fragrance breathed all around, and inspired the vernal Delight in its utmost Freshness. No Storm ruffled the Mildness of the Air, no Frost nipt the tender Buds, nor did the scorching Heat ever wither the lovely Verdure.

Over the Porch of the Palace, Jessamins and Vines were interwoven into a natural Arch, from which Clusters of Grapes hung so temptingly, that they seemed to offer themselves to the Taste. The Porch, which

which was very large, opened in a magnificent Hall, into which my Guide conducted me, with a smiling Air. As soon as we entered, methought I heard the sweetest Music, consisting of Voices and Instruments that played the most melting Airs, and dissolved the whole Soul into the softest Languor. The Hall was filled with her Votaries, who immediately crouded round to pay her Homage. I could perceive among her Train, many smooth Courtiers, subtle Lawyers, grave Physicians, several eminent Statesmen, and some solemn Divines. Many battered Beaus bowed around her, with meagre Looks and courtly Grin. Several plodding Tradesmen and Merchants smoothed their anxious Features, at her Appearance, and pressed forward with aukward Mien, to offer their Service. Coquets too without Number, and even Prudes themselves, with a grave Simper, made their Court to her, putting on, at the same Time, a Kind of fullen Stateliness and Reserve.—But, among all the Votaries of the Goddess, I could not perceive so much as one *Miser* with his Bags and Coffers.

Simp. I do not much wonder at it; but pray did you see any Philosophers among the gay Votaries?

Soph. I saw some grave demure Figures, wrapt up in Fur, with long Beards and broad-brim'd Beavers, who told me they were Philosophers by Profession; but I found that, at the Approach of the Goddess, they threw off their starched Air and Habit, and kneeled before her, with a profounder Veneration than any of the rest.—One general Effect I observed of the Presence of *Pleasure*, that it immediately relaxed the furrowed Brow, and opened every Heart and Hand, so that all made some Present to the Goddess. The Rake presented his *Health*, the Citizen his *Purse*, the Squire

his

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his *Fortune*, the Courtier his *Honour*, the Prude her *Virtue*

Round the Walls of the Palace were hung up Arms Shields, Swords, Trophies, and the Spoils of Warriors, Conquerors, and of others, who had passed for Heroes among the unthinking Vulgar. At the upper End of the Hall, methought was erected a Throne of Ebony, over which was laid a Velvet Carpet, strewed with the most delicious Flowers and Perfumes. Thither the Deity directed her Course, ushered by two Officers of a very singular Appearance. The *One* was a plump jolly Figure, with little staring Eyes, and a round unmeaning Face, so short-sighted that he did not see ten Yards before him. He walked staggering, and dangling his Hands; in one of which he held a leaden Rod, and in the other a large Poppy. I think his Name was *Inconsideration*. The *other* Usher was a lean fallow Figure, with hollow Eyes, and great Wildness and Fire in his Looks. His Head seemed to shake with the Palsy; and though he was all shivering with Cold, and his Joints trembling underhim, he had only a thin party-coloured Robe, loosely thrown about his Shoulders, on which were painted many wanton Figures. He held a golden Cup in his Left-hand, into which he squeezed a thick Liquor, being the Juice of different Kinds of Fruit, which blushed and swelled to the Sight. Such are its baleful Ingredients, that it intoxicates the Sense, and inflames the Blood with an inextinguishable Heat. And these who continue to drink of it, gradually lose the Form, or at least the Senses of Men, and contract the Shape or Qualities of those Brutes, whose Gratifications they chiefly affect. In walking along he writhed himself into a Variety of lascivious Postures, and cast many amorous

Glances on the female Votaries of the Goddess. His Name was *Incontinence*. Many pressed forward to taste the poisonous Liquor, some of whom, upon receiving it, staggered and reeled about ; the Eyes of others sparkled with an unusual Fire, and their Cheeks reddened all over. Some grew pale as Death, and looked as if they had been turned into Stone.

Pleasure mounted her Throne, by a gentle Ascent of Ivory Steps, and sat down in a reclining Posture. Over her Head was stretched a fine Purple Canopy of exquisite Workmanship, in which were wrought many curious Devices of a voluptuous Taste. Round her were hung golden Cups, Bowls, Glasses, and other Instruments of Luxury. In her Right-hand she held a Scepter. Her Left-arm leaned upon a Cornucopia. Instead of a Crown, she wore a Garland of Flowers, and her Hair flowed in artificial Ringlets down her Shoulders. On one Side the Throne stood smiling *Hope*, a lovely Maid of cheerful Aspect, dressed in light Attire, and always pointing to her Mistress. Next her sat Heart-easing *Mirth*, cracking Jokes, and telling Stories ; and by him was *Laughter* with dimpled Cheeks, and holding his Sides. *Sport* dancing his airy Rounds, and mocking the Wrinkles of *Care* ; *Vanity* surveying herself in a Mirrour, and *Flattery* just by her, with a Perspective-Glass in her Hand, which magnified Objects excessively at one End, and diminished them as much at the other. *Affectation* was in Company with them, practising her Airs, and *Proteus*-like, borrowing every Form which they recommended. On the other Side was planted *Love* with his Bow and Arrows : *Impudence* with Front of Brass, and large rolling Eyes ; *Indolence* with folded Arms lolling on a Pillow ; *Wantonness* half-naked, with leering Looks, and a burning Heart

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Heart in his Hand ; *Cruelty* a stern, meagre Figure, scorning the Restraints of Honour, and flouting the Fears of Innocence.

The two principal Supports of the Throne were *Intemperance*, whose Looks were exceedingly disordered, her Dress fine but loose, of discomposed Mein and Gesture ; the other, *Luxury* ; of stately Port and imperious Air, dressed out with a royal Kind of Magnificence, and continually wasting the Treasures of Industry. These served *Pleasure* in the Characters of her Privy Counsellors and Ministers of State.

While the Votaries of the Goddess were paying her their Homage, I pressed through the Crowd, till I got behind the Throne, where finding an Apartment that lay off the Hall of Presence, with the Door half open, I had the Curiosity to steal into it unseen. There I saw several Figures of a frightful Appearance ; the first that struck me was a grim Monster called *Brutality*, with Satyr-Horns, and the Legs of a Goat : Next to him stood *Slavery*, bending her Head, and hugging her Chains ; *Surfeit* with hollow Eyes and a sickly Mein, *Discontent* twisting his Brows, and grinning with Indignation ; *Disappointment*, wringing his Hands, and curling his Fingers. Next to him was *Envy* with a pale dark Visage, red Eyes squinting, and instead of Hair, Snakes twined about her Head, hissing and darting their pointed Tongues, and spitting Venom on all around her ; *Remorse* biting and tearing his own Flesh ; *Shame* blind and ill-favoured, skulking behind the rest, and covering his Face with his Hands ; and many more Figures than I can remember. I was so frightened at the Sight of such an hideous Crew, that I slipped away very fast from them, and afterwards kept as far aloof

as I could from the Presence of the Goddess, intending only to be a Spectator of what pass.

Simp. Strange ! *Sophron*, what a monstrous Retinue attended the Palace of *your Divinity* ! Enough sure to alarm her Votaries with terrible Apprehensions.

Soph. You say right, *Simplicius*, but that horrid Rout was artfully kept out of View, till they were employed as the Ministers of her Decrees, and then only seen by the unhappy Votaries ; but some divine Hand certainly conducted me into their Cell, to put me on my Guard.

Various Petitioners presented themselves before the Throne, and humbly offered their Suits to the jolly Goddess. Among the rest a shabby Fellow, who seemed to bend under old Age, his Face furrowed with Wrinkles and Frowns, and scarce able to present his Petition for the Trembling of his Hand ; bluntly shewed to *Pleasure*, “ That he had thrown away a fine
 “ Estate in her Service,——emptied many a Bowl for
 “ her Honour—and made the whole Country drunk
 “ to grace her Festivals ; for which eminent Services
 “ he had received no other Reward than Poverty and
 “ Rags,——that those, who frequented his House and
 “ Table, did not know him now, and he could find
 “ no Sanctuary for the Infirmities of old Age, where he
 “ might lay his weary Bones at Rest ; that if she had
 “ no better Rewards than these to distribute to such
 “ faithful Servants as he had been, she would soon have
 “ few Adorers, unless among the sneaking Herd,——
 “ that truly, Gentlemen would grow tired of her Service, and scorn to dance longer Attendance on so
 “ heedless and forgetful a Deity. The Premises therefore being considered, he insisted that the Goddess
 “ would order him, without farther Delay, a suitable
 “ Recompence

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“ Recompenſe for his paſt Services, elſe he would
 “ ſpoil her Worſhip for her, and diſgrace her among
 “ Gentlemen of Rank and Figure.”

Pleasure being highly offended with the Rudeneſs
 and Insolence of her Votary, ordered two of her At-
 tendants, *Remorſe* and *Repentance*, to conduct the old
 Gentleman into a little dark Apartment, and feed him
 there with Bread and Water, till further Orders.—
 But pray *Simplicius*, why do you not interrupt me
 oftner, as we go along, perform your Duty of Inter-
 preter and explain the Meaning of thoſe ſtrange Per-
 ſonages who attended the Goddeſs, and their ſeveral
 Symbols, if there ſhould happen to be any Thing my-
 ſterious or worthy of being unfolded in them?

Simp. I do not care for interrupting the Narration,
 though I do not think it void of a Meaning. I ſhould
 perhaps ſpoil the Dream, were I to undertake to explain
 it, till I hear it out. I beg therefore you will proceed.

Soph. Well, remember the Task of interpreting
 and moralizing will fall the heavier on you in the End.

The next that appeared was a Lady in the Decline
 of Life, who, by the Force of Art, and various Coſ-
 metics, ſought to Repair her faded Charms, and bring
 back an unnatural Bloom into her Cheeks. She had
 an affected ſullen Mien and downcaſt Look, and ap-
 proaching the Goddeſs with a certain Shineſs and Re-
 ſerve, as if aſhamed of being reckoned among her Vo-
 taries, ſhe whiſpered in a low Voice, with a mortified
 Air and forced Smile, “ That, whatever ſhe may have
 “ openly avowed, in order to ſave Appearances, ſhe
 “ had been always, at bottom, one of her moſt hum-
 “ ble and devout Adorers—that though ſhe often
 “ ſpoke againſt Drefs and Shew, ſhe was a ſecret Friend
 “ to both,—that if ſhe inveighed againſt the Follies

“ of her own Sex, or the Liberties of ours, it was that
 “ she might the more freely commit the former, and
 “ the more powerfully invite the Men to use the latter
 “ with herself,—That at Church, her Devotions were
 “ offered up at her Shrine,——when she prayed, it
 “ was for the Increase of Admirers to herself, and of
 “ Votaries to the Goddesses.——that she mourned and
 “ sighed in Earnest, for Want of sweet Temptations,
 “ when she did it in Appearance, for her Sins ;
 “ ——that she railed against Plays and Masquerades,
 “ with this View, that her frequenting them might
 “ appear, not the Effect of Choice, but a prudent Com-
 “ pliance with Custom, and Aversion to Singularity ;
 “ ——and had indulged the dear Delight of Scandal,
 “ only on her Account,——that now alas ! instead
 “ of being rewarded, as she expected, for such substan-
 “ tial Services, the Men whom she had been always
 “ passionately fond of, despised her, and the Women,
 “ who were formerly pleased with her Railing, now
 “ forsook her Company,——that the Beaus pointed
 “ at her, as they passed her, and she afforded Tea-Ta-
 “ ble Mirth to all the young Flirts about Town,——
 “ that, in fine, her Life was grown a Burthen,—public
 “ Places and Diversions were become disagreeable to
 “ her, and she now verily believed she should die un-
 “ married.”

These last Words the poor Lady spoke with great
 Vehemence and wringing her Hands. The Goddess
 acknowledged that her Case was truly piteous, and
 therefore, in Compassion to her, appointed an old *Dueg-*
na, to feed her with Scandal, and a Couple of battered
 Beaus, much in the same Condition with herself, to keep
 her Company.

Simp.

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Simp. Sorry Comforters, I fear, to the worshipful Lady ; proper Monitors however, to the rest of the Sex, to avoid her Example, lest they share in her Fate.

Soph. Another Petitioner came forward with an obsequious Air, and kneeling before the Throne, offered his humble Petition in courtly Phrase to the Divinity.

“ For You, O Goddess ! have I been in waiting at
 “ Court these forty Years. I have constantly attend-
 “ ed the Levees of his Grace ****, and of my
 “ Lord *** and ***, run on all their dirty Errands,
 “ done their Jobbs at every Election, and sold my
 “ Vote in Parliament. My Pen was always at their
 “ Service, to varnish over State-Blunders, to amuse the
 “ People with political Lies and Fictions, and baffle
 “ Scandal with Scandal ; I always smiled and caressed
 “ where I meant to do Mischief ; had an open Face,
 “ but a dark designing Heart ; good Words and fawn-
 “ ing Adulations flowed, like Honey, from my Tongue.
 “ —In short, I lied and vowed, swore and pimped,
 “ cringed and crept, to wriggle into a Palace ; and all,
 “ Goddess ! purely to gratify You. Yet, for this long
 “ Series of Dependence and Servitude, I have been
 “ amused with Words light as Air, Promises never
 “ meant to be kept, Hopes void of Foundation. I
 “ have been caressed yet duped by the Great, not been
 “ known To-day by the low Pageant whom I scaffold-
 “ ed into Power but Yesterday : I am in Disgrace
 “ with my Country, the Interests of which I sacrificed
 “ to those of ungrateful Scoundrels. I am hated and
 “ shunned like the Devil, by those Miscreants for
 “ whom I wore my Conscience Thread-bare. Instead
 “ of Honours, I bear the Titles of Common-Hack and
 “ Court-Bubble. I am grown a mere Shadow at Court,
 “ and

“ and never appear at *White's* without drawing the
 “ Eyes and Sneer of the whole Company upon me.
 “ Therefore I beg your Divinity will consider my
 “ Case, and grant me speedy Redress.”

The Goddess, after hearing this long Complaint, remitted the whole Affair to the Consideration of a select Committee, to adjust the Courtier's Demands and Pretensions. I think the principal Members of it were *Discontent, Flattery, Dissimulation, Craft, Expectation, Fear, and Disappointment.* The Chairman's Name was *Delay.*

The next that advanced, was a female Petitioner; a young Lady thin and pale; she had still the Traces of a fine Face, but Dejection was so deeply impressed upon it, and it was sharpened with such Impudence, as spoiled the whole Form of her Countenance, and betrayed the most intense Misery and Distraction of Mind. When she got near the Throne, she burst out into a Flood of Tears, and with an expressive Agony in her Features and Voice, thus bespoke the Goddess.

“ You see, Madam, before you, an unhappy Instance of the Frailty of *our* Sex, and the Falshood of
 “ the *other.* Nature decked me with fatal Beauty and
 “ Harmony of Shape, but alas! formed me with
 “ an Heart too tender, soft and credulous. I was
 “ soon surrounded with Crowds of Admirers; who
 “ failed not to tell me how charming I was, and cherished my Vanity and Fondness for Applause, with-
 “ out informing me how to support the one, or de-
 “ serve the other. I easily drank in their soothing
 “ Tales, and fancied myself Something more than
 “ human. They pressed me with Presents, Treats
 “ and Importunities, to yield to their criminal Passi-
 “ ons. But partly Pride, and partly a natural Sense
 “ of

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" of Modesty and Honour, saved me from the open
 " Trains they laid for me ; and I might still have con-
 " tinued innocent and happy, had not a smooth-faced
 " Villian, formed for pleasing, and practised in all the
 " Arts of Deceit, assailed me with his cunning Arti-
 " fices. His Advances were gradual and slow, it was
 " my *Sentiments* only that he pretended to admire; my
 " Spirit, my Virtue, my soft engaging Manners were
 " all his Delight and all the Subject of his Talk ;——
 " my *Person*, my Face, were only occasionally hinted
 " at, and regarded meerly as *expressive* of those. *Friend-*
 " *ship*, pure Friendship, was his constant Cant. By
 " these Arts, he stole upon my unsuspecting Mind,
 " formed me for his dark Purposes, and when he had
 " once robbed me of a tender unguarded Heart, found
 " it no hard Matter to betray my Innocence, of which
 " the barbarous Ravisher spoiled me, without the least
 " Appearance of Remorse. Afterwards I scarce felt
 " any of the Struggles of conscious Virtue; and *Shame*,
 " by Degrees, forsook me. Though I doated on the
 " Arch-Villain, yet, when his brutish Appetite was
 " thoroughly sated, he abandoned me to Despair and
 " Contempt. The dire Effects of his Villany and my
 " own Folly, were Disgrace with my Friends, Disho-
 " nour from my own Sex, the Contempt of the Men,
 " and cruel Poverty. When I had once made a Sa-
 " crifice of Honour and Virtue at your Altars, I con-
 " tinued steady in your Service ; one Vice drew on
 " another, with a fatal Chain ; I grew hardened be-
 " yond Measure, and though the urgent Necessities of
 " Cold and Hunger had not compelled me to do you
 " Homage, I should have gone on in that Course
 " through an unconquerable Habit. I pretend, how-
 " ever, to little Merit from my Allegiance, faithful as
 " it

“ it has been ; and therefore, Madam, must refer myself to your Discretion, for assigning what Awards you shall think most proper for your unhappy Votary.”

The Goddess, having taken her piteous Case into Consideration, ordered her to be supplied by the Charity of a few of her better-disposed Votaries ; and, in the mean While, dispatched some of her Attendants, *Revenge, Contempt, Hatred, Satire, Neglect, Mistrust*, and a few female Votaries of the same Character with the Petitioner, to go and scourge the Cause of her Misfortunes with Whale-bone, and after pricking him with their Bodkins, to lock him up in a dark Cell and debar him from all Commerce with Women for the future—and to execute this Justice in Presence of the Petitioner. These Commands were punctually obeyed, and with all the Rigour *female Revenge* could inspire.

Simp. I heartily wish, that such egregious Offenders were always to receive, as I am sure they deserve, a like severe Chastisement, for such aggravated Crimes. The poor unguarded Sex are to be pitied no less than condemned, and all *their* Crimes and Misfortunes ought to light, with a ten-fold Vengeance, on the Heads of their *detestable Seducers*.

Soph. I know few Crimes big with more Aggravations, or productive of more complicated Miseries to the unhappy Sufferers, than such an ungenerous and cruel Seduction. After this Lady was removed, methought a Beau, whom I judged to be about five and twenty, of lank Looks, and with some Wrinkles on his Face, advanced with a Cane in his Hand, powdered all over. I observed as he made his Bows, his slender Limbs seemed almost to fail under him. With

a con-

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a confident Air he address'd the Deity of the Place to this Effect.

“ Madam, a simple and short Recital of my Services, will soon convince you of the Veneration I have always had for you, and how justly I may claim your Favour. My whole Life has been devoted to your Service. Ever since I knew what polite living was, I have courted you with an unwearied Assiduity. I studied the Fashions, and dress'd *a-la-mode* to catch the Eyes of the Ladies, and so to gratify you the more effectually. For Dress, you know, Madam, is the Thing we fine Fellows study with supreme Care. It is a Weapon we do infinite Execution with, among the Ladies. Then Madam, I followed you to Church, and there I ogled for you, and prayed for you. I sung, sigh'd, danced, drank, whined, rhymed, whored, and went through all the Drudgery of *loving*, to be list'd among your fashionable Admirers. Nay, for you, Madam, I wore down as fine a Constitution as ever shot through the Mall, and a Pair of as strong fine-made Limbs as ever supported a well-built Frame. I have spent an amazing Quantity of Powder and Pomatum, Perfumes and Essences, to support the Character of your Votary; have been engaged in at least a score of Duels; kept a thousand Assignations, and broke as many, to shew the Ladies I was not so far gone as they imagined, and to triumph a little in my Turn; I have told Lies without Number, and to gratify the reigning Flame, tore the Reputations of all her Rivals. For you know, Madam, that Nothing so highly obliges a fine Lady, as sweet delicious Scandal on all other Toasts but herself. I was never absent an Afternoon from the Tea-Table of the

“ Fair,

“ Fair, where I ogled this Lady, smiled on the other,
 “ gave my Box to a third, squeezed another’s Hand,
 “ pleased all, but chiefly admired myself. In Spight
 “ of all this Merit, how scurvily have I been used ?
 “ Why, Madam, I have been often bit most abomi-
 “ nably, once run through the Body, several Times
 “ drubbed by those I had cuckolded ; my Stomach
 “ and Strength are gone, another Season will nail me
 “ up ; and what care I though it do ? My Bottle-
 “ Companions grow tired of me, because I cannot
 “ entertain them as I used to do ; and Wine now palls
 “ upon my Taste. Let me never wear a Feather, if
 “ the Ladies do not point at my spindle Shanks,
 “ and then sneer at me. S’Life, I believe I had best
 “ get down to the Country, that I may not sicken at
 “ Sight of the Contempt I meet with, in those Places
 “ and Parties, where I used to top it gallantly ; and
 “ there I’ll throw myself into the Arms of some ho-
 “ nest Widow to nurse me and feed my Pleasures with-
 “ out any Pain.

Pleasure could scarce forbear smiling at the Beau’s
 woful Tale. However, that he might not languish, in
 the mean Time, for want of Company, she ordered some
 of her Retinue to attend him, till he should execute
 his intended Project. Their Names were *Dullness*,
Consumption, *Satiety*, *Peewisbness*, *insatiable Desire*;
 and some others I do not remember.

Simp. Well, how did the Beau receive his Sen-
 tence ?

Soph. Just like himself ; he tripped away *whistling*
for Want of Thought, with his Company hovering about
 him, like so many Harpies.

Next appeared a gay fluttering Dame, swimming
 prettily, as she came forward to the Goddess. Her
 Dress

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Dress was adjusted with an affected Negligence ; but under it I perceived an anxious Concern to please. Every glance of her Eye, every Motion of her Hand and Neck, seemed *set* to do Mischief. In every Patch and nodding Curl was laid a Trap to catch Admiration. Furling her Fan and tossing her Lappets, she thus addressed *Pleasure*,

“ Brightest Goddess, behold one of your devoutest
“ Worshipers stands before you, persuaded you will
“ approve her Claim.” Let me hear it, my good Lady, replied the Goddess.

“ Then may it please your Divinity to know, with-
“ out any further Preamble, that I entered on your
“ Service, with laying a deep Design to conquer and
“ captivate all Mankind, that I might offer them as
“ Victims on your Altar. To gain my End the better,
“ I affected to please every Body, and adapted myself
“ artfully to their different Foibles. I have nicely stu-
“ died all the Arts of practising before the Glass, and
“ understand the whole Science of Ogling. I knocked
“ down Hundreds with a gentle Tap of the Fan ; I
“ shot some with a careless Cast of my Head, and
“ smiled many into humble Captives. Sometimes I
“ put on the *Insensible*, by which I have drawn some
“ into my Nets ; at other Times I assumed the *Lan-*
“ *guishing* Air, which did yet more Execution. But
“ when I melted into the *Tender*, I softened the most
“ stubborn and rebellious Hearts. I always took *most*
“ Delight in humbling those proud imperious Fellows,
“ who sneer at Submission to *us* their native Sove-
“ reigns ; and left no Shape or Art untried, which
“ female Wit could invent to bring them to Terms.
“ To shew my Veneration for you, heavenly Goddess,
“ I fluttered through the Park, squeaked at the Mas-

“querade, shone at Court, paid my Devotions at
 “Church, frequented the Play-house, and was at eve-
 “ry Concert and Assembly. After you, Madam, I
 “hurried down into the Country, and from thence to
 “Town; for you, O Queen of Delights! I painted
 “and patched, sighed, and sung, whined and loved,
 “felt the Spleen an hundred Times, and the Vapours
 “as many thousand; broke I don’t know how many
 “China Jars; wore a thousand Gowns, tore ten thou-
 “sand Fans, and changed as many Gallants. For
 “you, Madam, I stabbed the Hearts of all the Males
 “I could, and the Reputation of female Rivals; and
 “that I might more securely enjoy you, and be drawn
 “in a Coach and Six, I threw myself into the Arms
 “of a *Coxcomb*, whose Caprice and Tyranny has
 “made ample Reprisals upon me, for the Dominion I
 “exercised over the Sex in general. Notwithstanding
 “these signal Services, my Admirers have forsaken me;
 “I now patch and paint in vain. I am called, in all
 “Companies, the despised, old-fashioned *Thing, a Wife*.
 “I am grown a meer Cypher in a Side-Box with my
 “jealous Husband. My Rivals triumph over me, and
 “if the Beaus ever deign to toast me, it is rather by
 “Way of sneer, *To the once celebrated Belinda.*”

The Goddesses heard her mournful Complaint, con-
 fessed she had been a faithful Votary, and as a Recom-
 pense for her Services, ordered *Envy, Scorn, Indig-
 nation, Scandal, Ill-humour, and Vexation*, to com-
 fort her, under her Afflictions.

Away she flew in a Rage, tossing her Fan, cursing
 the Goddesses all the Way she went, and shutting her-
 self up in her Dressing-room.

Simp. Methinks her Punishment was admirably suit-
 ed to her Genius and Train of Life, and such Attendant

dants as were assigned her would, no Doubt, administer *bugely to her Consolation*. Pray who came next?

Soph. The last Figure whom I saw, in the nocturnal Vision, in the Palace of *Pleasure*, was a pretty singular one. It was a spruce lively old Spark, who had withal Something stiff and formal in his Mien, and affected a certain Stateliness of Aspect and Manner, which bespoke no ordinary Conceit of his own Merit. He advanced to the Goddess, with an Air of Confidence and Self Applause, and simpering to her with a courtly Grin, with Head and Arm up-listed, he opened his Mouth, like one who had Something of Importance to utter.

“ You see, Madam, a Person who pretends to support his Title to your Favour by no vulgar Claims. For I always disdained the Route which the Rabble take, and equally aspire at Pleasure, and at Glory, by Singularity. I scorn to think, speak, or even eat, like the Vulgar, and considering how most Things are murdered by the Awkwardness of the Generality, I give a Lustre and Dignity to the most trite Sentiments and Actions, by my Manner of pronouncing or performing them. Therefore as soon as I became acquainted with your Divinity, I listed myself in your Service, and resolved to sacrifice the choicest Victims on your Altars. But then I studied a more elegant Kind of Worship, and bowed not to the grosser Image, under which you have been often represented, but to that august Form under which you appear to your Votaries of a correct and elaborate Fancy. My early acquaintance with Men and Books, improved my natural Sagacity into the prettiest Taste, and taught me to extract the very Flower and Quintessence of Pleasure, which was wonderfully heightened by my delicate Manner of en-

"joying it. I soon singled out the Ladies, as your
 "prime Favourites and Ministers, and made my Court
 "to *them*, meerly to do Homage to *you*. I did it, Ma-
 "dam, in an uncommon Manner. For I was govern-
 "ed by *Taste*, not by *Instinct*, and wanted to refine
 "what was gross, and quicken the Insipid in Enjoy-
 "ment, by the high Seasoning I prepared for it. And
 "therefore, though I meant chiefly to enjoy the Per-
 "son, I sought, in the first Place, to engage the Heart
 "to be of a Party, and to inflame the Passions, that
 "the Transports might be mutual and ardent. To ac-
 "complish this with the more refined Policy, I cover-
 "ed my Designs with the fairest Masque of Friend-
 "ship, and professed a Fondness for their Company
 "and Acquaintance, merely to form their Taste, and
 "give a prettier Polish to their Manners.—I aggra-
 "vated the Merit of those Hours I spent with them,
 "from the Rareness of those I bestowed elsewhere.
 "—sent them, now and then, a few tender Lines
 "and Billet-doux, chiefly in Praise of their Wit,
 "their good Taste, and amiable Deportment, with-
 "some slight Glances only on their personal Advan-
 "tages. To beguile the more easily, I wore a per-
 "petual Smile, *and framed my Face to all Occasions*.
 "I knew how ungainly a Sight undisguised Love is,
 "especially to those innocent scrupulous Creatures,
 "therefore I hid what was deformed from View, or else
 "covered it over with the Shew of some Virtue. I
 "talked much to them of Honour, Contempt of vulgar
 "Prejudices, unreserved Confidence, disinterested At-
 "tachment—inspired them with the highest Notions
 "of Friendship between the Sexes, without any farther
 "Views, and as a Thing quite distinct from Love and
 "Courtship.—To make them swallow this Tale the
 "more

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“ more easily, I professed a Regard to their Persons,
 “ merely as they were Pictures of the lovely Inhabi-
 “ tant within ; and if I praised a particular Feature or
 “ Air, it was only because, in them, shone out such
 “ Modesty, Gentleness, and Sensibility to every soft
 “ and endearing Impression ;——I told them that to
 “ brighten such Qualities was my highest Ambition ;
 “ ——that I expected no other Return for my Ser-
 “ vices, than the Pleasure of a more refined Friendship.
 “ ——Mean while, to supply the natural Warmth of
 “ the Sex with proper Fuel, I put Books of Gallantry,
 “ and of a free pleasurable Cast, into their Hands,
 “ such as I thought the fittest to soften and inflame
 “ them ;——I began now to use more Freedom in
 “ commending their Persons, and used warm and
 “ tender Descriptions of their Shape, their Mouth, the
 “ Sensibility of their Manners, from which one might
 “ form the most agreeable Prejudices in their Fa-
 “ vour.——I taught them that Nature gave Nothing
 “ in vain.——that civil Forms, and vulgar Names and
 “ Customs, were only solemn Ceremonies, to amuse the
 “ Formal, or check the Licentious, but were never
 “ designed to give Law to the mutual Ardors of
 “ Friendship.——I complimented them with the sin-
 “ gular Merit of having first subdued so insensible and
 “ stubborn an Heart as mine, which used to despise
 “ Subjection to female Sway ; and began to talk to
 “ them in more passionate Strains.——Having thus
 “ taught them to measure Friendship by the freer Stan-
 “ dard of Nature, and refined their Taste above vulgar
 “ Prejudices, I wound them to the highest Pitch of
 “ Passion ; which paved the Way for an easy Con-
 “ quest over the remaining Scruples of Modesty and
 “ Shame. For artfully dawbing what was criminal in

the last Indulgence, with the specious Names of
 heroic Friendship, Confidence in one's Honour and
 Constancy, and reciprocal Tenderneſs, I choſe the
 tender Minute, when the pretty Creatures were
 ready to ſigh out their Souls in Fondneſs and Paſſion,
 and riſted them of what they are pleaſed to call their
 Honour. Now the Fondlings were ſo deeply rivet-
 ed in Paſſion that they gloried more in the Title of
 a *female Friend*, than others do in the ſtate one of
 a *Wiſe*—However, I ſoon grew tired of the dull
 Repetition of Pleaſure with the ſame Objects, and
 began to be diſturbed with their little Jealouſies,
 paſſionate Caprices and Inquietudes; but not daring
 to raiſe a Devil which would not be eaſily laid, I
 retreated with great Caution and Reſerve,—and
 told them it was in vain to talk of Marriage, ſince
 Circumſtances would not permit us to live in that
 elegant pretty Manner, which we both wiſhed, and
 were formed for, —that therefore Prudence re-
 quired greater Diſtance, and Reſerve, than former-
 ly—, I wrote ſeldom,—my Viſits were few,
 and I treated them with more Coldneſs and Free-
 dom, till at length I abandoned them to the ungo-
 vernable Paſſions, Jealouſy and Deſpair. But while
 I was gradually retreating from them, I was me-
 ditating, Madam, and training up freſh Victims for
 your Altars; and being well accompliſhed in Love-
 Wiles, by long Experience and Practice, I be-
 came ſuch an Adept in Gallantry and polite Diſ-
 ſimulation, that few eſcaped the Snare I laid for
 them. Thus unwearied have I been, Goddeſs, to
 ſatisfy my boundleſs Paſſion for you; and though
 many may have added *more* Votaries, yet none ever
 added *ſuch* faithful, ſighing, paſſionate Ones to your
 Train

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“ Train. In this triumphant Course of Indulgence I
 “ have spent now many Years, and have (Thanks to
 “ your Divinity) got the better of all those idle Scrup-
 “ les which used to teaze me, now and then, in my
 “ cooler Moods; so that there is not a Step of my past
 “ Conduct, which I cannot justify by the strictest Max-
 “ ims of Delicacy, and a fine Taste;—but, alas! Ma-
 “ dam, my Arts are grown so stale, that all see through
 “ them, and most Girls shun me, as they would do the
 “ D—l. My Character is but indifferent among the
 “ *untinking many*; but, if I can approve my Conduct
 “ to your Divinity, and the *discerning few* among
 “ your Votaries, I despise the Censure of the Vulgar,
 “ and laugh at Fame as the Bubble of Fools. How-
 “ ever, I have some Thoughts of retiring from the
 “ Scene, and decoying some blooming Country-Girl
 “ to refresh me when I grow old, and enliven my Re-
 “ membrance of past Delights.”

The Goddesses heard him with deep Attention, and
 the whole Company seemed to wait her Decision with
 no small Suspense, when, looking at him with a gra-
 cious Smile, she descended two or three Steps from
 the Throne, and taking the Garland from *her own*
 Head, she wreathed it about *his*, telling him, he richly
 deserved it, as *the most meritorious* of all her Votaries.
 As a Mark of her *singular* Regard, she appointed some
 of the oldest and most faithful of her Retinue to be
 always at his Service, whenever he had Occasion for
 them; those I can remember, were *Fraud, Dissimula-*
tion, Leachery, Impotence, Satiety, Pride and Infamy.
 She ordered withal, that he should be confined ordina-
 rily in one of the outer Offices belonging to her own
 Palace, where his common Business should be to invent
 new Means, Arts and Instruments of Pleasure, and
 his

his Amusement to weave Nets to catch Flies with, and such like Relaxations, which seemed best suited to the ingenious Singularity of his Taste. Those Ladies he had ruined were likewise appointed to pay him frequent Visits at the Gate; to keep him from thinking the Time long in his Confinement.—He went away frowning and biting his Lips. However, methought all the Spectators applauded the Decisions of the Goddess, but those who were affected by them.

Simp. That I do not doubt; for most People are well enough aware of the Demerits of others, but not of their own. What a Monster, *Sopbron*, was the last Person you saw, I should be sorry if any Original existed among Men like such an imaginary Copy, though I have heard indeed of a Fellow in our Neighbourhood, who, they say, resembles him in several Features.

Soph. You mean *Philostratus*, I suppose?

Simp. The very same. But pray tell me, *Sopbron*, is he really such a Person as he is commonly reported to be? I have heard he does a Deal of Mischief among the Women, by his Arts and Treachery.

Soph. His Character is indeed very singular, but I shall take some other Opportunity to give it you, with some remarkable Things in his History; and particularly the Arts by which he has ruined several Women, as I have had many Occasions to know them, and they may serve as a Beacon to both Sexes. But now to your Business of *Interpreter*.

Simp. Alas, *Sopbron*, do not put me upon so strange a Task. I can no more think of unfolding those nocturnal Scenes, than I would attempt to explain the Sense of an oracular Answer. Both of them, when we pretend to explain them, alike elude the critical Examinations of Reason; and we are apt to lose,

or,

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or at least, to impair our Reverence for them, by the rash Attempt : Only I imagine it must have been some benevolent Spirit who sent you a Dream pregnant with so divine a Moral.

Soph. A very ingenious Piece of Sophistry indeed, to elude my just Demands ! However, to punish *you*, or at least to relieve *myself*, you shall have no more of my Dreams.

we got into a corner of the church, where
petals of the radiant sunburst, and the
we then found, as was to be expected, that
found that the same path in it, we can find
it goes upon one of the great avenues in the
and which leads you to a double row of
which is a hill, and the date of which is
County, and it is in the view, but it is
it is a great deal of time, and it is
and without doubt, very valuable in its
the kind beyond is the great mountain upon the
Spire of a County Church, which stands on the
of the hill, and it is a great deal of time
I cannot forget taking notice, by the by, of the
great disposition of our friends, who chose to build
Church, in the neighborhood, or a way, and
the poor of their houses, and they might have easily
Aids to them, in all times, but we have improv-
ed houses, have with the simplicity of an-
Manners, likewise call on this Good Lord.
company, that an ecclesiastical should find the

DIALOGUE

DIALOGUE XVII.

THE other Day, three or four of the Club were got into a Bower of the Garden, which, because of its eminent Situation, and the fine Prospect we have from it, as well as the philosophical Conversations that sometimes pass in it, we call *Parnassus*. It opens upon one of the longest Avenues in the Garden, which leads your View along a double Row of Trees, up a Hill, on the Side of which a Gentleman's Country-Seat stands in open View. It is of an antique Taste, several little Turrets projecting round it; but not without Something venerable in its Appearance. A little beyond it the Prospect terminates upon the Spire of a Country-Church, which stands on the Point of the Hill.

I cannot forbear taking Notice, by the By, of the pious Disposition of our Ancestors, who chose to build Churches in the Neighbourhood, or I may say, at the Door of their Houses, that they might have easy Access to them, at all Times; but we, their improved Posterity, have, with the Simplicity of ancient Manners, likewise cast off this *Gothic* Taste. We cannot bear that an ecclesiastic Pile should spoil the Prospect of our Houses or Gardens; and therefore when any of the old Fabrics tumble down, we take Care to throw the new Ones at proper Distance, that they may neither obstruct the Freedom of the View, nor, by their Vicinity, give us an Air of too much Zeal
and

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and Devotion ; a Character, which might go nigh to give a mean Opinion of the Elegance of our Taste.

In this sweet Place we were indulging ourselves, and talking much at our Ease; when by Chance our Master, the amiable *Euphranor*, passed by. He stepped in, and having sat down at once, without giving us Time to rise off our Seats, with that easy Frankness, which inspires a respectful Confidence, asked us the Subject of our Conversation.

We told him very freely, that we were amusing ourselves on no less a Subject than that of *Education*, and particularly were wondering, “ How it comes about, that the modern Method of it, is so little adapted to qualify Men for the World ? Why a mere Scholar has such an odd Appearance, when he comes into polite Company ? ” It was asked, we told him, “ What Kind of a Figure a musty Academic was likely to make in a *British* Senate ? or how his Acquaintance with *Demosthenes* and *Cicero*, would help him out, should he attempt to speak there ? And how awkward and distracted, a Scholar, who shone perhaps in the Hall of a College among a Circle of Literati, would appear, were he to shift the Scene to our Metropolis, or obliged to transact Business with Men of almost every Character and Nation ? And how ill his Philosophy would extricate him from any Difficulty, into which his Simplicity had plunged him ? ”

On the other Hand, it was asked, “ Must Learning be given up as an useless Thing, and *Philosophy* be degraded from its Office of being the Mistress of Life and Manners ? Is there not a more genuine Philosophy, and which might be better accommodated to the various Business and Functions of Life ? ”

We

We should be glad to hear of such an one, and to see a more active and extensive Plan of Education laid out, that shall direct us, "How to act our Parts as Men, as useful Members of Cities, Communities and Kingdoms." These, Sir, we added, were our Doubts, and you are come most opportunely to satisfy them;—"To point out the Road to useful Knowledge; and mark the Limits and Extent of a right Education."

Euphranor paused for some Time, and then said,

I am pleased, Gentlemen, to find you employ your Time in such useful Speculations; but it would take a whole Day to answer one Half of your Questions. Beside, so important and difficult a Subject would require great Attention and Thought, to satisfy you upon it, with any tolerable Exactness. However, if you will be content with my unpremeditated Thoughts, I will offer such Hints as occur to me, at present.

In general, I take it to be no small Error in the Affair of Education, to regard it as a Matter of meer Science or Speculation, rather than of Practice; an *Art* or *Method of furnishing the Head*, rather than a *Discipline of the Heart and Life*. *Academies* among the *Greeks*, were Places of Exercise for enuring the Body to Toil, and the Mind to Temperance;—for training up the Youth to the Service of their Country, in the Senate, the Forum, or the Field. The Schools of Philosophers were not Cells for recluse Mortals, the Abodes of Scholars only; but open Walks, public Porticos and Gardens, whither Statesmen, Orators, Merchants, Soldiers, Travellers, and Artists of every Kind resorted, where they conversed promiscuously, and with great Freedom and Humour, on every Subject. But, under strict Regulations of the *Gymnastarcha*,

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that Nothing indecent, immoral, or improper for Youth to hear or see, should be said or done. The Philosophers gave Lectures on *Politics, Poetry, Government, Oratory, the polite Arts, and Business*, in such a Manner as every Mechanic might understand. Accordingly their Schools were Schools of Experience and Manners, where their Pupils were formed to Politeness, and the Practice of the World, as well as to a Taste in the Arts and Sciences. No Embargo was laid on any Branch of Science, no Confining, or exclusive Orders, but what the supreme Law of Decency and Virtue imposed on all its Professors. From those Seminaries came forth Orators, Statesmen, Captains, Heroes, Men of Capacity and Business in every Station.

But now-a-days, Things stand on a Footing somewhat different. Philosophy is considered more as a speculative Study, or a Matter of subtle Enquiry, than as useful in Practice. And I doubt, more Pains is taken in studying the abstract and curious, than the practical and beneficial Parts of it. Is not the Kind most in Vogue adapted to make the Students subtle Disputants rather than just Reasoners, by giving them a Smattering of Terms that have a Shew of Knowledge, or at best to form them able Scholars, or doughty Talkers, rather than Men of Conduct and Action? So that Philosophy is the profest Study of Scholars only, or of Men whose Interest it is to teach or learn it, and not of Gentlemen, who are ashamed to own such a spurious Kind of it. Will the *Dialectics, Metaphysics, or theological and moral Systems*, that are now generally taught, qualify the Students for the Cabiner or Camp, for being Men of Business, or fine Gentlemen? How shall the Professors teach others the World, or the practical Arts of Life, of which they themselves are

ignorant, and which they could not know without a more extended Commerce with Mankind? Though some profound Literati, in the abstract and scientific Way, may be fitted out by the speculative and solitary Train of a School Education, yet I am afraid an higher and more finished Kind is necessary, to form Men of Business and the World.

I shall therefore present you, Gentlemen, with a few loose Thoughts on a Method of Culture, which appears to me more proper to qualify a Man for Life and Action, or, in short, to accomplish a *Gentleman* — I cannot enter into the Detail, which is endless, according to Men's different Views, or the particular Business for which they want to qualify themselves; but only propose such a *general Plan of Education*, as may include the particular Designs which Men aim at, suitable to their respective Genius or Circumstances, but which is peculiarly proper to those, whose Condition in Life raises them above a servile Dependency.

First then, I would have the Youth accustomed to such Exercises as will harden their Constitution, as Riding, Running, Swimming, Shooting, and the like. They should not learn to write, till they are capable of holding their Pen with Ease, nor be confined to a School more than their Health will bear, nor even so much. Cold Water, easy Exercise, and a plain Diet, will make their Joints firm, and their Constitutions healthy and robust.

When they begin to read, let them learn to pronounce without a Tone, and as near the ordinary Way of speaking in common Conversation as possible. Let them not declaim, nor imitate the *theatrical* Manner, which over-does, or leads out of Nature, but speak easily, lay the Accents right, and give every

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Word its proper Emphasis. To perfect them in the Knowledge of their Mother-Tongue, they should learn it in the grammatical Way, that they may not only speak it purely, but be able, both to correct their own Idiom, and afterwards enrich the Language on the same Foundations.

When they begin to read with Ease, let them have some plain diverting History, that shall amuse, as well as employ, and improve them in their Reading. For it is of great Importance not to baffle the Curiosity of Youth, by giving them any Thing dry and unenterprising at first. When they are thus employed, they may be put upon answering such Questions as their Master proposes, or writing down what they remember of the History of any Country they have read. This will supply them with Facts, or the Materials of Knowledge, and teach them to connect and put Things together in their Minds; which must, of Course, give them an Habit of Reasoning, and at the same Time strengthen their Memory.

To this I would not fail to join *Fables*, such as are suited to their Age, and contain withal a sensible, obvious, and useful Moral. This should be their own Purchase, and not pointed out to them; which will wonderfully enhance their Pleasure in reading them, and leave a much deeper Impression on their Minds. I need say Nothing to recommend the Method of instructing by Fable, since it has been employed by the Wisest in all Ages, as the most efficacious Charm to rouse the Attention, and controul the Passions of the knowing no less than the ignorant Part of Mankind. It is not my Business, at present, to enquire, what Complication of natural and moral, or other Powers, it unites, to impress the Imagination, and move the

Heart, in so powerful a Manner ; the Fact is certain, that in this Way, we soonest catch hold of the giddy roving Mind of Youth, and bend it to every Form of moral Culture.

As they advance in Years and Judgment, they may read the History of the Times, and an Account of the most remarkable Events of ancient Times, without entering deeply into political Remarks, the Causes of Events, the Springs of Action, or Intricacies of Characters. By this Course of reading, they will early imbibe a Veneration of the great and amiable Characters of ancient and modern Times ; Characters, I mean of such, as were employed in protecting, delivering, and blessing, and not in enslaving, and butchering Mankind. By seeing Virtue in such a Variety of engaging Attitudes, exemplified in living Patterns, a Spirit of Patriotism, an invincible Love of Liberty, and undaunted Contempt of Danger and Death, will creep upon them, and insensibly rouse them to perform Actions great and beneficial to Mankind. Such Principles as these can never be instilled too carefully into the Minds of Youth : They are the Seeds of a manly Enthusiasm, the Soul and Spring of every *social* and *political* Virtue, without which human Life must degenerate into a servile Kind of Drudgery and Care, or be absorb'd in a Round of sensual Gratifications. I would therefore substitute such a Course of reading instead of Themes, and Compositions on dry moral Subjects, which are neither suited to their Genius, Experience, nor Inclination.

At the same Time they should have a Taste of Geography, a little Knowledge of the *Sphere*, of *Measuring*, *Chronology*, *Arithmetic*, *Mechanics*, and *elementary Geometry*.

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Geometry. To these I would add some Taste in *Drawing* and *Perspective*, which will serve as a School to the Imagination, and be of daily Use to improve them both as Gentlemen and Scholars. They need not enter deep into these Things at first, unless their future Designs require a thorough Knowledge of them. These Elements of Science will enable them to examine and judge of Things, at the same Time that they are learning Languages. In teaching them the dead Languages, I reckon the Method used in our School the best; the Way of Translations or Versions out of *Greek* and *Latin* into *English*, and from this again into those; and learning a few, a very few, of the most necessary Rules and Parts of Grammar, which I take to be the shortest Road to *ancient* Languages, as Practice is to the *modern*.

A Youth thus furnished may venture upon the University, to learn the more abstracted Parts of Philosophy, and the abstruser Branches of the Mathematics. I would not be against his joining *Aristotle's Dialectics* and Rhetoric, with *Locke's Natural History* of the Understanding, nor the Ethics of *Aristotle* addressed to *Nicomachus* with some of your modern Moralists, who draw most from the ancient Masters. For his Rules both of Reasoning and Speaking in the *former*, and of living in the *latter*, shew a Genius for Invention, and Reach in human Nature, that has few Examples. Under this Head I would recommend Lord *Bacon's Navum Organum*, as one of the noblest Systems of modern Logic, which unites and marries Philosophy with Nature her only Mistress and Partner, teaches us to investigate Things rather than Names, and is the Art of inventing Arts, and improving Science, by a diligent Observation of the Phenomena of Nature, and establishing

general Axioms and Laws, upon a fair and sober Induction from particular Facts. It would be a Crime, not to mention, at the same Time, his *Advancement of Learning*, a Work which lays out the whole Circle of Arts and Sciences, into their respective Quarters, marks their Progress and Extent, and not only shews us what is yet to be done, but how we are to proceed in filling up the stupendous Plan; a Work which, if any other, does Honour to human Nature, by letting us see how far it can go.

Those Pieces of this illustrious Man, will put the Pupil upon the true Method of Study and Investigation, in *natural* as well as *moral* Subjects, by pursuing the *experimental* Way in both. The doing of this will lead him infallibly to the true Knowledge of Nature and himself, upon which not only a just Taste, but the right Conduct of Life depends; and will pave the Way to his entering upon an academical Course with Success.

There are some Things in the *moral* Strain, with which I wish he were early acquainted, and his whole Soul deeply tinctured and coloured, *viz.* the Writings of those pious and truly divine Moralists of ancient, and even modern Times, the principal Object of whose Care seems to have been the *human Heart*. After *Solomon*, that elder Son of Wisdom, and the other ancient Worthies of divine Inspiration, I would place the immortal *Socrates*, whose sublime Maxims and Reasonings you will see copied truest, in the chaste and elegant Writings, but especially in the *Memorabilia* of his accomplished Scholar *Xenophon*; then the admirable *Cebes*, the elevated *Stoic Epictetus*, and his excellent Commentators *Simplicius* and *Arrian*; but above all, the divine Emperor *M. Antoninus*, whose Heart and Head, Virtue herself seems to have tuned, to play her
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highest Lessons upon, and whose Compositions seem to breathe a more divine Spirit, than, for ordinary, animates the Writings of mortal Men.

When our Youth, by conversing with those heroic Spirits, has got his Taste formed to discern, or rather *feel* the Excellence of Virtue, and the true Moment of Things; he may then with Safety engage in the thorny Labyrinths of Science; and canvass the Systems of subtle and disputatious Men. For he will not then be dazzled with the solemn and specious Parade of Knowledge, but know how to assign to every Branch of human Enquiry, its Rank in Nature and End in Life.

Here *Euphranor*, paused, and looked intently at us, as if he expected one of us should speak; after a short Silence, *Sopbron* said, with a modest Air;

It hardly becomes any of us to speak in the Presence of *Euphranor*, on such a Subject as this, or to tell how much we approve the Plan he has laid down; but according to my Apprehension, it will be still more perfect, if you, Sir, (addressing himself to *Euphranor*,) will condescend to let us hear your Opinion of *academical* Education, and point out its Defects, if it has any, or shew by what Principles it should be conducted, in order to attain the Ends we have in View.

Truly, *Sopbron*, said *Euphranor*, I wish I could satisfy a Curiosity so just and laudable——But will it not look like Arrogance in *private* Men, to presume to judge of Matters that have been established by *public* Authority, and obtained a Kind of divine Right by Prescription, and still more so, to dare to offer Advice to one's Superiors on such grand and interesting Subjects. Were I to take the Liberty to consider, or think at all, of the Conduct of Universities in directing the Train of academical Studies, I could wish indeed

deed that the Education there, were more comprehensive than it is generally made. But how to make it such, is so ticklish and difficult an Affair, that I can rather guess at it, than presume to advise.

If it is really designed, as I apprehend it is, to accomplish a Gentleman, as well as to form a Scholar, I think it should be more employed than it has been formerly, on the *practical Arts*; such as *Mechanics, Chymistry, Fortification, Architecture, Navigation, Surveying, Designing*, the History of *Commerce*, of the Interests of Nations both *natural* and *political*, which will comprehend their *Government, Manufactures*, and the *Balance of Trade* between them. Nor should I think it below the Regard of an University to descend even to the general Precepts of Agriculture, and Gardening. *Virgil, Varro* and others eminent in Learning, thought it not below their Pen—and why should we think meanly of that Art, which was the Mother of Heroes, and of the Masters of the World? This, by the By, may convince us it will be necessary the Teachers should not be mere Scholars, who have been all their Life conversant among Books rather than Mankind; but Men of Experience in the World, and who have taken a wide Survey of the State of human Affairs. Such Teachers are to be purchased at any Price, and sought out wherever they are to be found.

Our *academical* Tutors, do indeed shew their good Sense, by making the Study of the *Classics* so considerable a Branch of an University-Education; but I think it were to be wished, that these were to be made more the Foundation of *moral* and *political* Lectures, in which the Nature of *ancient Manners* and *Government* should be opened, and deduced from their respective Principles in the human Constitution, and the complicated Va-

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ieties of Human Affairs. Were those illustrious Authors applied in this Manner, they would not serve merely to teach what is principally sought in them, the Art of Speaking, and dressing up a Composition with a spruce Kind of Elegance, but would be found the best Instructors, and noblest Prompters, in the Conduct of *private* as well as *public* Life.

If the Study of the *History, Government, and Antiquities* of one's Country, be added to all the rest, I imagine it will contribute to the Improvement of the *academical* Plan, and qualifying our Pupil more immediately for the Service of his Country, in whatever Station he shall be called to act.

After our Youth has spent some Time in the University, according to his Genius and Inclinations, he should come to Town to converse with Men of all Ranks and Characters, frequent Coffee-houses, and all Places of public Resort, where Men are to be seen and Business practised, go to the Shops of Mechanics, as well as Clubs of the Learned, Courts of Justice, and particularly the Houses of Parliament, in order to learn Something of the Laws and Interests of his Country, and to inspire him with that Freedom, Intrepidity, and public Spirit, which does, or should animate the Members of that august Body.

By spending his Time in this Manner, for a Year or two in Town, and by an unlimited Commerce with Men of Business, as well as Letters, I engage he will learn more real useful Knowledge than is to be acquired at any Seat of Learning whatsoever, in double that Time; he will unlearn many Prejudices, and rub off that aukward Air and Pedantry of Manners, which are almost unavoidably contracted in a Course of *academical* Education; he will see what Kinds of Accomplishments

plishments are most necessary for a Gentleman, and grow less stiff and positive in his Opinions, by having them frequently canvassed: But above all, he will learn *Life*, and discover on what Hinges it turns; he will detect the Arts and Foibles of Mankind, observe the Genius of Affairs; and know how to practise different Characters; and thus he will enter upon the Scene of Action properly armed and guarded; and consequently be better fitted to acquit himself wisely and worthily in every Station.

Pray, Sir, said *Eugenio*, would you confine your Young Gentleman at Home, and reckon him sufficiently accomplished without a *foreign* Education? I take it, there are *national*, as well as *university Prejudices*, to be rooted out; a certain Partiality to our own Country, and Attachment to our own Manners and Customs, in Opposition to those of other Countries; an Attachment which favours Something of ancient Barbarity, that had need to be worn off, to bring him to the true Standard of a fine Gentleman. This I apprehend, cannot be done, without enlarging his Views beyond his own Country, studying foreign Manners, and conversing with Men of different Nations and Interests, in those Places where they are to be seen in their truest Lights.

Here *Eugenio* stopt short, and *Euphranor* with a Sort of Smile, resuming his Discourse:

Your Remark, my good Friend, said he, is very just; and had you heard me out, I was about to recommend what you think so necessary; for I would reserve this as the finishing Part of Education, for which a Youth ought first to be duly qualified; judging it no very discreet Part of modern Education, to send a young Man abroad immediately upon his leaving

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ing the University, before he is acquainted with his own Country, or knows any Thing of its Constitution, Laws and Interests, or the Manners of his Countrymen. Therefore, though the Education at the University, which I ventured to recommend, would have been no ill Preparation for his travelling with Advantage, yet I thought it injudicious to let a young Strippling make his first raw Essays in the World, among Foreigners, to throw an unexperienced Boy into the Company of polished Characters, and the bearded Literati abroad, to expose both himself and his Country to Contempt, before he had discharged a little of that Levity and Froth so natural to Youth, and cast off that Presumption of Learning, and Stiffness of Manners, which he might have contracted at the University. For these and other Reasons, I should think it proper first to bring him up to the *Metropolis*, to introduce him into polite Company, to let him feel a little of his own Weight at Home, before he launch'd out into a foreign World, to learn his own Insufficiency by dear-bought Experience,

After this training; I think the Scholar, now drawing towards a Man, may venture to visit *France*, *Italy*, or any other Part of the World, with more Safety and Advantage to himself and his Country. But I apprehend, it is of great Consequence to him to fix well the principal Aim of going abroad, which is not in my Opinion, to traverse Countries in Search of Curiosities, Antiquities, or other Monuments of Learning; or to improve one's Taste by studying the most elegant and finished Models of Art, either ancient or modern; nor yet to polish and refine one's Manners by seeing the World, and conversing with Men of different Characters, and thus to learn a Shrewdness, Circumspexion

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cumspection, and certain Versatility of Address, in applying one's self to all Kinds of Manners; but the supreme Intention of Travelling, as appears to me, is to enlarge our Views of *Religion, Morals, and Government*, by an extensive and impartial Survey of human Nature and human Life, in its most grand and interesting Aspects and Attitudes; to improve the high *moral Taste* both in Private and Public Life; to awaken the Love of Liberty, Virtue and Mankind; and by increasing our Knowledge, Experience and Strength of Mind, to qualify us for the Service of our Friends and Country, in the most honourable and important Stations.

While, therefore, our Pupil is intent upon this great Design, let him keep his Eyes always open and attentive to every Thing useful and curious in Nature and Art; let him study not only the Characters of Men, and the Customs of the People, among whom he travels, but chiefly the *natural, political, and commercial State* of Countries: Let him inspect their Manufactures, Magazines, Arsenals, Work-houses, and their special Regulations; examine their *natural Produce* and *foreign Import*, the Price of their Markets, the Rise, Fall, and Revolutions, of their Trade; comparing the real State he finds Things in among them, with the Account he had heard or read of them at Home; let him, in short, if he has Leisure or Abilities for it, study the Improvements they have made in Arts, Sciences, and in any Part of Government or Trade. For this Purpose, he must converse with all Characters and Professions of Men, with the best Artists, Mechanics, Merchants, Ecclesiastics, and People of Rank and Fortune, which his Education, at Home, will have qualified him to do with Honour and Advantage; and he must tarry long enough in a Place to be acquainted with

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with the most eminent Characters in it. But I hope it is not necessary to guard a *Briton* against the Influence of foreign Manners, especially in those Countries where *Foppery* is often mistaken for *Politeness*, and *Liberty* is blasphemed under the Title of *Licentiousness*; I hope he will still retain the Simplicity and Gravity of *British* Sense and Manners, and despise Chains and the servile Pageantry of Life, however they may be gilded.

After our Youth has spent some Years Abroad in this Manner, I fancy he will return Home, fraught with very useful Knowledge, stript of all unreasonable national Prejudices, and adorned with all the Accomplishments of a well bred Gentleman, so that in whatever Sphere of Life he now appears, he will fill it with Honour to himself, and Benefit to his Country.

This is what I would call a general Plan of Education; such a Plan as will either suit a Gentleman of Fortune, a Man of Business, or one who is to accomplish himself in any one of the *learned* Professions. For though they need not go so deep in any of the Branches we have mentioned, such a Train of Culture may still include their more particular Views, and qualify them for being useful Members of Society, and practical Philosophers, better than the Methods of Education commonly practised.

When we perceived that *Euphranor* had done, we continued silent, for some Time; at length *Sophron* broke Silence, and addressing himself to *Euphranor*, said:

We are much indebted to you, Sir, for that extensive Plan of Education you have been so good as to lay out to our View; I wish it was as suitable to the Taste of the Age, the Dispositions of our Youth, and especially to the *Manners* of those who have the Direction of *their* Education, as it seems to be just and rational in itself.

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But I am afraid, that, as it would, by many, be thought impracticable, so it will be really such, unless the Public were to concur in the Establishment of such a Plan. For what else but the supreme Authority has a Right to prescribe for the Nation, or dares to innovate upon the established Forms. Men, we know, are generally Enemies to new Schemes, and ready enough to treat the Projectors of them with Contempt. It is an hard Matter to put them out of Conceit with those Schemes to which they have been long accustomed ; it is doubly difficult to introduce new ones into those Places where the old Forms are guarded with awful Sanctions, and where the departing, in the least, from the established Models of Wisdom and right Procedure, breeds shrewd Suspicions of a Man's Disaffection to Law, Order, and the Peace of Society. As our venerable and grave Ancestors thought themselves wise enough to prescribe for themselves and all future Ages, and were pleased likewise, out of their fatherly Care, to bind us to a strict Observance of their Institutions, by salutary Laws and Cannons, it would be the Height of Arrogance in us, their younger Children, to pretend to see farther, or judge better, than our hoary and experienced Progenitors ; and therefore, however useful and plausible other Kinds of Regulations may appear in *Theory*, we are bound, in humble Deference to their senior Judgment, to suppose *them* chimerical, or dangerous in Practice.

But, admitting, that the Course of Education, proposed by *Euphranor*, were fairly attempted, I do not see where Teachers could be found, endowed with those extensive Qualifications, necessary for the Execution of such a Plan. It cannot be expected, that Men of mere Study and Speculation should have large Experience, and have been conversant in active Life ; nor will

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will Men of Action, and who have been much in the World, be prevailed on to quit the busy Scene, in order to exchange it for the Stillness and Uniformity of an academic Life. But though they could be induced, by the Greatness of the Encouragement, to accept of such a Charge, I do not see how Experience can be taught, or a Capacity for active Life acquired under the ablest Masters. Men, I imagine, are not to be studied or known within the Walls of a College; we must go amongst them, view them in every Light, and turn them on all Sides, before we can thoroughly comprehend their Characters, and know from what Principles they act. And I fancy they must be often practised, before one can learn the true Art of adapting one's self, with Success, to their several Turns and Humours. Wherefore I doubt, after all the Knowledge and Address which a College or Masters can bestow, a Man must become his own Master and be taught true practical Wisdom, in the School of the World, and by that Variety of Accidents, which chequer his Life, and give Play to his several Passions.

I do not see, said I, such Difficulty in introducing the Plan recommended by *Euphranor*, if either the Public, or those who preside in the Seats of Learning, will heartily bestir themselves in so important an Affair. The Train of Education which now prevails, in those Places, is greatly altered from what it once was, and much for the better; what then should hinder the Introduction of higher Improvements, and giving a more practical Turn to the several Sciences which are professed there? Our Ancestors did their best for the Times in which they lived, recommended the best Systems they knew; if modern Discoveries have rendered these less necessary, and brought in more perfect

ones, I dare say our Fore-fathers never meant to preclude us from using them to the best of our Power, and for the same beneficial Purposes, which they meant to answer by those in Vogue with them.

As to *Sophron's* other Objection, I grant there may be some Difficulty in finding Men equal to the Execution of *Euphranor's* Plan, unless the *Public* will endow such Stations with Emoluments sufficient to allure Men of Action, or Experience in Arts and Life, into the calm Retreats of the Learned ; and then able Teachers will never be wanting to fulfil the Intentions of such a Plan.

It is not pretended, that Men can be taught Experience by Rote, or acquire a Readiness in the Practice of any Art or Business, without repeated Essays ; but will the Practice be less complete, because the Theory goes before it ? Or is it absurd to teach the practical Arts, because they cannot be perfectly learned without personal Trials and Experience ? Why, for Instance, may not one be instructed in the Principles of Gardening, the Method of pruning, grafting, inoculating Plants, the Causes of their Diseases and Decay, though one has had no Practice in Gardening ? I might extend the same Remark to Trade, Politics, and other useful Arts, which all depend upon certain Principles which must be thoroughly understood, before a Mastery in them can be attained.

With Regard to the Knowledge of Mankind, I grant, it depends on long Experience and Observation, but not so much perhaps as is commonly believed ; but I contend, that there are other Lights, beside those of Business, in which Men are to be seen. History presents us with a Variety of them, and re-acts almost every Scene of Life before us. Philosophy deduces general

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neral Observations from particular Facts, and shews the Order and Harmony of the Whole. Beside, Men are to be seen in Colleges as well as elsewhere; and wherever Men are, there Knowledge of Characters and Prudence may be acquired: So that the Seats of the Learned may, under due Regulations, be made excellent Nurseries for the World; and such Experience and Application of one's Talents may be begun there, as shall afterwards produce a Man, with Lustre and Advantage, upon the great Theatre.

What chiefly struck me, said *Constant*, in the Plan of Education recommended by *Euphranor*, was, that possibly it might be thought too large and extensive for any single Man to go through a Course of it, and too general to direct those, who intend to qualify themselves for any particular Profession or Business in Life. Such a Variety of Studies as are proposed in it, may confound and dissipate the Views of such as are not endowed with an extraordinary Sagacity. We find that the Generality, by aspiring at too much, attain not to any Degree of Perfection in any one Thing; they are distracted by cross Pursuits, and wander through the vast Maze of Science and Arts, without driving at any determined Scope. I should therefore think it were better to confine our Ambition within moderate Bounds, such as are suitable to the Narrowness of the human Genius, and the wide Extent of Art; that every one, by betaking himself to his own particular Province, may seek to excel in it, and waving such Subjects as are unconnected with his main View, may bend the whole Force of his Mind to improve, and be eminently useful in it. If you please then, Sir, (turning to *Euphranor*) give us your best Advice how to prosecute some of the principal Professions and Employments in Vogue, that

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whithersoever our Genius leads us; we may direct our Views and pursue our Studies in that particular Channel, with the greatest Probability of Success.

Gentlemen, replied *Euphranor*, you ask more than it is in my Power to grant; when I ventured to propose any Plan at all, I did not once dream I could lay out a finished one, liable to no Exceptions, nay, nor one easy to be carried into Execution by the Managers of Education, or which could be pursued in every Part, by any single Man; but I meant to point out some of the grand Lines, which should exclude no essential Part that belongs to *liberal Education*. To chalk out a *particular* Plan of Study for the principal Professions that take Place, would require a Master in each, and is what I am no wise equal to; but yet to shew my Willingness to gratify your ingenuous Curiosity, I will offer some general Hints concerning a few of the particular Professions and Occupations, by which Men generally seek to rise to Fortune, Fame, or Influence among Mankind.

If a Man intends for the *Law*, I should think he ought, in the first Place, to study the Laws of the general Community of Mankind, commonly called the Law of Nature and Nations, before he begin the Study of the particular Laws and Institutions of his own Country: For which Purpose, *Grotius*, *Puffendorf*, *Cumberland*; with *Plato*, *Cicero*, and those Books of the same Kind, that lead to the Fountains of universal Equity and Right, must claim our particular Attention. I should think it particularly useful to him to study the History of his own Country, and of the several Revolutions of Property, Government, and Manners in it; that he may know the general Foundations and History of its Laws, their Causes, Occasi-

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ons, and the various Accidents that influenced them; and consequently be in better Condition to judge of their Scope and Intention, and apply them with more Address to particular Cases.—Whether the Study of the *Roman* as well as the *national* Law, and of *Politics* in so far as they are connected with the Laws of every Country, may not conduce to the more thorough Accomplishment of the Student of Law, I leave it to the Masters of the Profession to determine.

If *Physic* be the Aim, the Road he must tread is sufficiently known, I mean the Compass of the Arts and Sciences he must take in, *viz. natural Philosophy, Anatomy, Botany, Chymistry, Pharmacy*, beside the *practical* Part of Medicine. A Student in *Physic* ought likewise to be a good Linguist, and especially should understand the Greek Tongue, that he may be able to read the Works of those who were certainly the best Physicians that ever wrote; particularly the divine *Hippocrates*. The Books which treat best of each of these Provinces are sufficiently known or pointed out by the respective Masters in each. There is only one Hint I would presume to give, on a Subject, in which I am much a Stranger, that, as the gay and luxuriant Imagination of Youth is wonderfully disposed to amuse itself with Theories and fanciful Hypotheses, and perhaps in none more than in *medical* Studies; therefore particular Caution is to be used against giving into such fond Illusions, which may *entertain the Mind*, but will in all Probability *mislead the Practice*, and put upon a wrong Scent, in investigating the Intentions of Nature in the Cure of Diseases.—Wherefore, I should reckon that *Hippocrates, Sydenham*, and those Authors who have followed the *Baconian* Method, and given us the History of Diseases, their Symptoms and Methods

thods of Cure, without running loose into imaginary Hypotheses, the best Models for the younger Sons of *Esculapius* both to study and imitate.

If our Pupil is designed for a *Merchant*, a thorough Knowledge in Figures and Book-keeping are principally and essentially necessary. I cannot help thinking too, that *Chymistry* and *Mechanics* would be of considerable Use to him; the *first* to enable him to judge of the Powers and Compositions of natural Bodies, or of those Subjects which may be invented, or are improveable for the Benefit of Life, such as Glass, Salts, Sugars, the Fermentation of Liquors; the Composition and Resolution of Drugs, the Mixtures of Metals, and the Applications of Minerals, Salts, and other Compounds.

The *Second*, viz. *Mechanics*, will qualify him for improving Trade and Manufactures, either by inventing and improving Engines, for performing the Work, and facilitating the Labour of Men, or applying the mechanic Powers, in any other Manner, to enlarge our Dominion over Nature, and promote the Conveniences of Life.

A *Merchant* too, should travel as much as any Man, in order to see the State of different Countries, to know their natural Commodities, Manufactures, and Trade, the Sources of their Wealth, and of the Improvement or Decay of Traffic among them, that he may detect with more Certainty the latent Causes which undermine or advance the Interests of Commerce at home, and consequently may contribute all his Lights and Capacity to the promoting them.

When I mention these Things, I would be understood to speak of a Merchant of the first Class, who enters upon Business with an handsome Capital, and has
Leisure

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Leisure and Genius to think of such Subjects : For it would be chimerical to imagine an ordinary Trader should find Time for such Improvements.

If you intend to make *Divinity* your Business, I know no better Advice, than to desire you to study *Yourself* and your *Bible* well ; to compare *revealed* with *natural* Religion ; and understand the Connection, Extent and Use of each. It is indeed a weighty one, and includes more Knowledge of *ancient Manners* and *Languages*, than most People are aware of ; and a stricter Attention to one's own Sentiments and Conduct than the Generality care to give.

If the Business of *Divines* be indeed to instruct and reform, and not to tyrannize and impose on Mankind, they had need likewise to be well acquainted with those Subjects they are to practise upon, and with the proper Methods of addressing to them. For such is the Turn of the Age in which we live, that Men will not believe what they cannot understand, nor pay any Regard to Authority which is not sufficiently vouched. Men are grown so inquisitive and sceptical, that they will see with their own Eyes, and admit Nothing for true without a Reason. Therefore Divines have full Room to persuade and convince, if they can, but they must not seek to impose ; and no wise Man will : for to dogmatize will have no Effect on any but Fools and Children, and only expose the Dogmatizers to Contempt and Ridicule.

The more therefore they converse with Men, the more effectually they will learn the Method of dealing with them. They should study the Foibles and Follies of Mankind, especially such as grow out of the *religious* Passions ; not to play upon them, or to make them subservient to the Views of Ambition, and their particular

ticular Interest, (as has been sometimes I am afraid too justly laid to their Charge,) but to rectify them, and render them as harmless as possible. I think they should particularly study the Causes, Symptoms, and Remedies, of *Superstition*, and those Vices most immediately connected with it. When Clergy-men are thus qualified and act in this Manner, they will grow again into Esteem, and their Office recover its ancient Dignity and Character.—But I have done with particular Advices ; for I dare not launch out into the Depths of any Profession.

The Design of what I have said is to recommend a more *extensive* and *active* Plan of Education ; such a Plan as shall not teach us *Languages* only but *Things*, as shall not instruct us merely in some Facts and speculative Truths, or the more abstruse Principles of a cold and barren Philosophy, but refine and exalt our Taste of *Truth* and *Nature*, unfold and exercise the vital Springs of Action, and animate us with an inviolable Love and Attachment to the Service of Almighty *Gods*, our native Country, and our Brethren of Mankind.

I am persuaded, said *Sophron*, that if such a Plan of Education once took Place, we should soon see a different Kind of Men coming forth from our learned Nurseries. It would then be no rare Thing to find professed Scholars filling the most considerable Posts in their Country, assisting the Councils, presiding in the Courts, and transacting the Business of the Nation at home and abroad. We should then be surprised to see such Phenomena as appeared frequently in *Greece* and *Rome*, a speculative Philosopher stepping out of his philosophic Character into active Life, leading the Armies or governing the Senates of his Country ; a Student of Letters acting as Traveller, Merchant or
Mechanic ;

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Mechanic ; a Poet, an Orator, or an Historian, quitting his Closet, and marching, when his Country called, in the various Capacities of a Captain, an Admiral, a Law-giver, a Governor of a City or a Province. Such Characters, in short, as *Xenophon, Thucydides, Pericles, Epaminondas, Polybius, Brutus, or Cicero*, would be more frequent in our Days, Whereas we know in what Light our modern Sophs and Scholars are generally regarded. Whatever Reputation our learned Societies may have acquired for Learning, Orthodoxy, and inflexible Zeal for the Constitution both of Church and State, I am afraid an *Academic* would make but a sorry Merchant, Statesman, Warrior, or Barrister : I am much mistaken, if a Man of ordinary Breeding and Knowledge of the World, would not soon run down one of our quaintest University-Orators.

I Question, *Sopbron*, subjoined *Euphranor*, whether, though the Truth of all your Remarks be acknowledged, they will be thought a just Prejudice against any of the prevailing Forms of *Education*. For were they much more perfect than they are, an higher Discipline than that of Rules and Forms, and a little Head or Tongue-Knowledge, is necessary to form *Men*. Those who shine in our Courts and Senates, and have greatest Weight in the City and on the Exchange, have been *World-bred*, if I may use the Expression, Men practised in Affairs, and versed in the Ways of the World.

Therefore, after all the Education which is to be had in Schools and Colleges, I suspect we must come at last to this Conclusion ; “ That it is Business and
“ Commerce with the World, or Experience of Men
“ and their Affairs, which is only to be got by conversing and dealing with them, that has formed the
“ greatest

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“ greatest Men and most accomplished Characters in
 “ every Way, both in ancient and modern Times.”

That this is not to be had without a previous Education, I grant; but that Education which prepares and paves the Way most effectually to this is certainly the best; of which, to the best of my Knowledge, I have just drawn the Out-lines, and given you an unfinished imperfect Design.

Hereupon *Euphranor* rose up, and without giving us Time to thank him, left us to muse on what he had said.

DIALOGUE

DIALOGUE XVIII.

PHILANDER, favouring us the other Night with his Company, told us, that he had just been visiting the Parents of one of his Pupils, who was a Youth of a fine Genius but of a roving, unsettled Mind, of strong Passions, and wonderfully addicted to Diversions of all Kinds. They naturally asked me, continued *Philander*, concerning his Progress in his Studies, particularly, whether he made any Improvement in *French*. I gave them good Hopes in general, from his sprightly Genius and Quickness of Apprehension; but added, that there would be Occasion for a little Severity and Restraint on their Part, to fix his unsteady Mind;—that his Pleasures, if too much indulged, would divert his Mind from Study; but that, by prudent Management, his Attention might be directed into a nobler Channel. I added, that some other Things were of more Consequence than *French*;—and that, if they would engage to make a sedate and sober *Englishman* of him, I would answer for the Vivacity and Spirit of the *Frenchman*. I found, added *Philander*, by the whole Strain of their Discourse, that dear *Will* was their Favourite, whose Humours must not be crossed, nor his Pleasures too much restrained, and that their Indulgence would ruin him, if some wiser Conduct did not prevent it.

I could not help reflecting, Gentlemen, with Regret, on the Fondness of Parents, which is, perhaps, as much as any Thing the Cause of the Corruption and

Ruin of Families. But it filled me with a particular Indignation to think on the Frenzy of the Age, with Regard to the *French* Language. If Children can but talk *French* prettily, their Parents think them sufficiently accomplished. *Latin* and *Greek* are dead Languages, and therefore they imagine of little Use, or at best only fit for Monks and Scholars,—but quite insignificant to Men of Business. And as to the Accomplishments of the Mind, especially those which relate to the inward Character and Disposition, they think them visionary Qualifications, that may, perhaps, fit a Man for Speculation, but will never raise him in the World, or procure him substantial Returns for the Expence of Time and Money. But certainly *English* Sense, joined with a *Greek* or *Roman* Spirit, will go farther to raise a Character, and give a Man Penetration in Business, and Weight in the World, than all the fluttering Accomplishments of what is called a *polite* or *foreign* Education. We find however, in the Generality of Boarding-Schools, more Pains taken about *French*, than about more solid and useful Improvements.

I am afraid, said *Eugenio*, the ill-conducted Fondness of Parents to their Children, is one of the principal Causes of the Corruption of Youth, and one of the most dangerous too, as there is none so difficult to be cured or corrected. Natural Affection is so powerful an Instinct, that I fancy it is with the utmost Difficulty it can be kept within due Bounds. It is withal so reasonable, that it is easy for Fondness and excessive Indulgence to take Shelter under so amiable a Name. Hence all Men justify that Excess in themselves, but are most quick-sighted to perceive, and severe in condemning the least Appearance of it in others. Do not you observe, says Lady *Haughty*, how my Lady *Witling*,

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ling, teazes every Visitant with the charming Spirit of her *Billy*, the surprising Repartees of her *Jockey*, the Matron-like Discretion and wise Remarks of her dear *Sophy*, how she brings her little Favourites into all Companies, and directs all the Discourse to them, till every one present is tired with the Impertinence of the Mother, and stunned with the Noise of the Children. How does her motherly Wisdom shew itself in the mean While, that she is so severe upon her Neighbour? Why truly in a Light no less ridiculous, and full as hurtful. Her dear little Master must be put in Mind of his Rank and Quality every now and then, because, perhaps he might be apt to forget how considerable a Person he is; he must have all his Titles, and be taught to keep at a great Distance from his Inferiors, and talk to the Servants with a commanding Tone. And pretty Miss must know herself only by the Title of Madam, must regard no Body but such as are dressed fine, and be indulged in a sullen Silence, or insolent Disrespect to those who are not duly sensible of her Ladyship's high Distinction. How unaccountable is this Partiality? Yet, I doubt it is no less common. But who will confess it? Or, who, that condemns it in others, will correct it in themselves, or indeed once suspect that possibly they may be guilty of it too? Dangerous Delusion this, which insinuates itself so easily with our natural Vanity, and Self-Love, and unhappy Source of that fatal Conduct in Parents, of which *Philander* has so justly complained! Would Parents reflect on the infinite Mischiefs this excessive Fondness produces, the Extravagancies it makes Children commit even under their Eye, the vicious Habits it allows to grow to a Head, till they become incurable, and the Profusion it occasions, they would dread

it as the most dangerous Distemper with which they can be infected, and guard against the least Symptoms of it in themselves.

As to that other Frenzy which *Philander* took Notice of, I readily grant, that many Parents are apt to set too high a Value on the *French* Language, and a *French* Education, while they too much under-rate more solid Accomplishments. And yet, with *Philander's* Leave, may not I venture to say, that as Things now go, Skill in the *French* Language is more useful in Business and ordinary Conversation, than either *Greek* or *Latin*. This perhaps may sound like Treason in the learned World, but I am sure it is none in that of Business. Those learned Languages can never be too much prized in themselves. I reckon them the Store-Houses of good Sense and Eloquence, and the Bulwarks of Liberty and Virtue; a Sense of which can never be lost, while they are in Vogue in a Nation. Therefore I do not wonder that some modern *Goths* have been for extirpating those illustrious Monuments of Antiquity, in order to pave the Way for that Tyganny, and Barbarity of Taste, which they wanted, but vainly hoped to introduce, while those free and masterly Compositions continued to be relished. It is certain these refined our Taste when we were barbarous, and we still measure the Degrees of our Improvement, by our Resemblance to the Models they afford us.

But, will *Philander* allow me to assert, that there are few Fortunes to be made now-a-days, by a deep Knowledge of *Greek* or *Latin*? Scholars they may make us, but rarely, I doubt, Men of Business. Now, People that know the World, Men who have been conversant in Trade and Business themselves, are more solicitous, that their Children should gain Fortunes, than

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that they should acquire the Reputation of Critics, or Scholars. Therefore, I do not wonder that they are fonder of having them taught Languages, be it *French*, *Spanish*, or *Italian*, that will fit them for Business, either domestic or foreign, and yield immediate Gain, than all the *Greek* and *Latin* in the World; and chuse they should be practised in the Use of Figures, rather than have them versed in the sublimest Sciences, which have little or no Connection with the making of Estates. But, if I must speak it out, too many People in low Life, who have no Fortunes to bear them out, are ambitious of giving their Children a learned Education, and, by affecting to make them Scholars, rob the Plough and Loom of many useful Hands. By procuring them little Exhibitions, or getting them made *Servitors* about a College, they put them in a Way of picking up a Pittance of *Greek* and *Latin*, or a few Fragments of musty Philosophy, and then they imagine their Sons Adept in Literature; but being able to lead them no farther than the University, the unhappy Scholars have neither Means to push their Studies there to a just Length, nor any Opportunity, by a freer Commerce with the World elsewhere, to wear off the Rust, and undo the Prejudices arising from too narrow an Education. To this, among other Causes, I would ascribe that Race of Pedants and Bigots who infest the World and especially the Seats of Learning. But, I hope, Gentlemen, you will not suspect me, as if I intended any Reflection against Learning, or the learned Languages, which may be of great Service to those who know how to make a proper Use of them. I only apprehend, it is of more Consequence to the Public, that the Youth should be qualified for being Men of Business than Scholars; and I appeal to Experience and the Practice of the World, whether the common

Method, taken at Boarding-Schools, and elsewhere, though it should have Something of a *French* Turn, be not more effectual for making them such, than a much more learned Institution would be.

I must confess, said *Sophron*, I like the first Part of *Eugenio's* Discourse better than the last. The Instances he has given, and the Case of *Philander's* Pupil, are deplorable, and I doubt too common Proofs of the Folly and bad Effects of paternal Fondness. All Parents confess the Imprudence and Danger of it, yet never once fancy they may be guilty of it. Here I perfectly agree with my Friend, but I cannot be so easily induced to exchange old *Greek* and *Roman* Ore for *French* Tinsel. Perhaps, I may have contracted an odd whimsical Kind of Taste for what is ancient, and not so well versed in the Value of modern Commodities, as those who have seen the World, and know how much every Thing is worth in the Way of Loss and Gain. But I cannot help thinking, that the learned Languages, as *Eugenio* calls them, are just as fit for forming Men of Business, Men of the World, as *French* and *Spanish* can be. I confess, I understand Business in an extensive Sense, not as confined merely to Trade and Commerce, but as taking in Politics, the Conduct of Affairs, both public and private, the Practice of the World; in a Word, all Kind of Dealings or Intercourse with others. An Acquaintance with foreign Languages may be necessary to those Merchants, and others, who deal with Foreigners, and in a foreign Trade, and may be more immediately useful to them. A *Hamburg*, or *Danish* Merchant may find it expedient to send their Sons to *Germany* or *Spain*, to learn the Language of the Country; but I am still persuaded, that a competent Skill

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Skill in *Greek* and *Latin*, or a thorough Acquaintance with those eminent Authors, who write in these Languages, (for I do not mean the mere Languages themselves) would be more effectual, to accomplish them universal Men of Business, Men fit to shine in any Sphere, than an equal Acquaintance with modern Languages, or the Finishing of a *French* Education. The deepest Myſteries of civil as well as military Prudence, are borrowed from the Writings of Antiquity. The moſt noted Authors were Men of Buſineſs, practiſed in State Affairs, who had ſeen the World, and were either engaged in ſome of its moſt active Scenes, or had retired from the Stage after the largeſt Experience. Therefore their immortal Works contain the richeſt Stores of Knowledge, both for the Conduct of Life, and the Management of Buſineſs. It is chiefly by *Grecian* and *Roman* Channels, that we have conveyed to us the beſt Monuments of Hiſtory and Politics, the moſt exalted Poetry, the politeſt Arts, and trueſt Eloquence, ſuch as is beſt calculated both to work upon a popular Audience, and to addreſs Men of Buſineſs, and the acuteſt Diſcernment. Thoſe who form themſelves upon ſuch Models, have the beſt Chance to improve and poliſh their Taſte, to enrich their Minds with the juſteſt Obſervations on human Life and Manners, and gain an Habit of Wiſdom and ſound Judgment in the moſt tickliſh Affairs. Beſide, a Man who reads the Ancients with a true Reliſh, will catch from their Writings a Senſe of Honour, a Love of Liberty, an Elevation above Fortune, and a Spirit and Vigour, that will, as much as any one Thing, qualify him for Buſineſs and Life, and fortify him againſt moſt of the Shocks and Diſappointments he may meet with in it. I cannot help thinking, Gentlemen, whatever *Eugenio* may

may say to the Contrary, who has made a *French* Tour, and is acquainted with their *Savoir-vivre*, the *Art of Living*, upon which they pique themselves so much; I say, I cannot but think, that *Grecian* Sense and *Roman* Virtue will graft infinitely better upon a *British* Character, and produce more mature and high-spirited Accomplishments, than the most refined Address of a *French* Education. The Gravity and Reservedness of our Character, is not unlike that of the old *Roman* Cast, which was no Friend to Smoothness or *Finesse*, yet gave them a Weight and Edge in Business, which no Artifice could command, or Cunning supply. And our plain Good-Sense, (if I may boast a little) is somewhat *Athenian*, and will, I imagine, be best sharpened, and polished too, by *Attic* Improvements. I grant indeed, that, with Skill in the *French*, and other foreign Languages, and a little Practice in the common Forms of Business, the dextrous Management of the Pen, and Use of Figures, a Man may attain an easier Knack in Business, and more expeditious Method of growing rich, than he could do by higher Improvements. But if he has formed his Mind and Genius upon ancient Models, he will bid fairer, in my Opinion, to be more accomplished for the higher Spheres of Life; and, which is of more Consequence, to be a wiser and a better Man. I heartily agree with *Eugenio*, that some Parents, who cannot afford to give their Children a truly liberal Education, are highly to blame for attempting to give them a learned one. This is raising a Thirst, which is not in their Power to allay, creating Wants, which otherwise they would not have known, and consequently, subjecting the poor Creatures to more Miseries, than they were Heirs to by the Meanness of their Birth and Condition. Beside, it
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does not answer the End proposed : For it is like planting weak Plants in a barren Soil and unfriendly Climate, where they have neither Earth enough to nourish and feed them with a Sufficiency of vital Sap, nor Sun to bring forward their Fruits to a proper Degree of Raciness and Perfection. One indeed of an high Vigour of Genius, may shoot up to a very considerable Figure, Notwithstanding those Disadvantages ; but without this, they never rise to more than Under-wood, and yield only sour and mishapen Productions. The Nurture and Education they obtain, neither form them true Scholars, nor Men of Business, but rank Pedants, of narrow Principles and affected Manners. After all, I am far from condemning the learning modern Languages, or any useful Accomplishment, that will qualify a Man for Business and the World. Only, while we shun the Imputation of Pedantry, and Affectation of superfluous Learning, I would not have us undervalue the truly noble Improvements that may be made by a proper Skill in the *Greek* and *Roman* Languages ; nor imagine that a Character cannot be raised, or an Estate made, by what I may call *ancient* and *learned*, as well as *modern* and *foreign* Accomplishments. I am of *Philander's* Opinion, that too great a Stress is laid at Boarding-Schools, upon *French*, and that it is of much more Importance to the Public, and to Parents too, to have their Sons made honest, useful Men, than fine Gentlemen.

It was observed, that *Sopbron* pronounced these Words with a peculiar Emphasis, though indeed all he had said was with a more than ordinary Warmth of Spirit, which made the Company smile to see the Zeal, with which he defended his favourite *Greek* and *Latin*.

I observe

I observe, said *Constant*, smiling, that this seemingly light Affair is like to grow a more serious one, and of greater Consequence than I at first imagined. We are in a fair Way of drawing the Ancients and Moderns into the Quarrel, and renewing the old Battles that have been fought with such Sharpness and Obstinacy in the learned World, by many doughty Combatants. The Pupils of both Parties have been mightily concerned for the Honour of their respective Masters, and fought, I doubt, with more Animosity and Courage than Wisdom. Whether they piqued themselves on the Justice of their Cause, or made a Point of Honour of it, to defend a Party, on whose Side they had listed themselves, or whom they thought they resembled most in Genius and Accomplishments, I shall not pretend to determine. But, methinks, there was no need either to spoil the Ancients of their Honours, to grace the Moderns, or to raise the Character of Antiquity upon the Ruins of modern Times. Genius and Virtue are the same in all Ages, and the Production of all Climates, and though they may rise to different Heights, or appear in various Shapes, according to the Circumstances of Time and Place in which they shew themselves, yet they are neither more or less valuable, for coming sooner or later. Those Fruits are always seasonable, which the various Seasons of the World produce; and we must judge of their Excellency, not by the Order of the Seasons, or the Time of their Appearance, but by the Richness and Goodness of the Fruit. Indeed, I durst never decide in so important a Quarrel, and between such fierce and mighty Parties. The Ancients, I trust, were no mean Men in their Way, and whatever others think, I believe understood their Affairs tolerably well; had a Degree of Common

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mon-sense not inferior to their Neighbours, — and did not want several Opportunities of improving it by Study, Business, and the Practice of the World. Neither do I question but we Moderns, with all our improved Wisdom and Experience about us, may learn some tolerable good Lessons from those our elder Brethren. But, Gentlemen, shall we allow Nothing for the Difference, I mean the peculiar Characters of the Times, the Alteration of Manners, and the Advantage we have of standing on their Shoulders, and consequently extending our Views? Different Times require different Talents; and the same Maxims of Prudence will not perhaps suit ancient and modern Times; which may be owing to the Diversity of Circumstances, or of Arts, by which Men rise in the World in different Ages. In the best Times of ancient *Greece* and *Rome*, Men might be, almost in every Sense, the Architects of their own Fortune. One of an able Genius for acting or speaking, had full Scope to stretch it to its utmost Extent, and created, in a Manner, his own Sphere. A *Cato*, a *Marius*, a *Cicero*, an *Aristides*, were whatever they could make themselves, and might be whatever they pleased. True Merit, like a solid Wedge, forced its Way through all Difficulties and Opposition. He who signalized himself most by his Capacity, Wisdom, or Bravery, in War or Peace, rose uppermost, and took the Station which naturally belonged to him. Thus an honest Ploughman, if he was a brave Fellow, might turn his Ploughshare into a Sword, and march forth at the Head of his Country's Armies. A homely Plebeian had a Chance with the best Gentlemen to be the first Magistrate of the Commonwealth. But Times and Things are altered. Honesty and Virtue, are not now such useful Talents

as they were heretofore. We have refined much upon ancient Maxims of Prudence, are grown better bred, and infinitely more polished in our Manners; we understand the World better, and are much more quick-sighted in Affairs of private Interest. Fraud and Flattery are much more hopeful Arts than Sincerity and Fair-dealing. A Prostitution of Honour, and servile Court to those in Power, go farther now-a-days to raise a Man, than uncorrupted Virtue, or the Merit of public Services. The more one can bustle and fawn, and the lower he can creep, he will soar the higher. This runs through every Profession, from the knavish Statesman, down to his lowest Tool. The Physician rises by Quackery, the Lawyer by Chicane, the Divine by low Adulation, or perhaps Something worse; the Dealer, by Fraud and Cunning, and he often recovers Credit, by turning Bankrupt. All agree only in one invariable Principle of a steady Love of Gain, and perfect Indifference about the Way of coming at it.— These Arts, Gentlemen, will, I doubt not, be best learned by a *modish* foreign Education; and to recommend *them*, they are the most expeditious Way of growing Rich.

But, there is another Reason, why I differ from my Friend *Sopbron*, which is, that almost every Profession is placed now upon quite a different Foundation, with Regard to its particular Practice. Therefore however versed one may be in *ancient*, he must chiefly apply himself to *modern* Affairs, that would attain a thorough Knowledge in them. He must make a particular Business his Study, who would excel in the Practice of it. A Lawyer must study other Laws than those of *Athens* or *Rome*. A Physician must read *Sydenham* or *Friend*, as much as *Hippocrates* or *Galen*, and become acquainted with

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with Constitutions and Climates different from *Grecian* or *Roman*. The modern Art of War is, in a Manner, new-modelled; and therefore he who aspires to be a *Marlborough*, or a *Turenne*, must study other Models than *Xenophon* or *Cæsar*. Trade is carried on in a different Method from what it was formerly. An *Athenian*, who coasted from Port to Port, and Island to Island, and did little else but barter Commodities, would make a sorry Figure enough, were he to be transported into a Merchant's Compting-House, or introduced on the Exchange. To add but one Instance more, a Member of Parliament would, I am afraid, be reckoned a Declaimer rather than a just Speaker, where he to harangue a *British* Senate, in the flowing figurative Style of *Cicero*, or the pompous laboured Strain of *Isocrates*, and might run the risque of being sometimes called to speak to the Point. It will little avail him to know the Orders or Laws of an *Athenian* or *Roman* Senate. He must study the Constitution of his own Country, the Forms of the two Houses, and imitate the best Models in each. Were a wise Ancient therefore, to rise up again in our Days, it would be some Time, before he could comprehend our Manners, and Ways of Reasoning, so different from his own; he would take Time to look about him, to measure his Ground, and weigh his own Talents. He would examine what Kind of Creatures he had to do with, study our Government and Laws, and the Genius of our Affairs. He would then proportion his Address to the Exigencies of Affairs, and lay aside his former Maxims, if inconsistent with these. Without such a previous Course of Study and Discipline, he would certainly go very awkwardly to Work, and with all his Wisdom play the Fool most egregiously.

Therefore, as among the Ancients, a perfect Knowledge of the Business or Affairs in which they were engaged, was a Qualification requisite to those, who would excel in what they undertook; so I believe modern Affairs, and modern Forms, and Languages, must be well understood, by those who want to rise to any Thing considerable, or are solicitous either about making or enlarging a Fortune. I hope none of you, Gentlemen, will suspect me of being an Admirer of *French* Accomplishments, especially of that Versatility of Manners, or rather polite Servility, in which they glory. I hate Knavery, let it wear ever so smooth, or supple a Countenance, and despise Chains, though they may be gilded; nor do I imagine their any Language of such Consequence to us. But I think the Generality of Parents should be more concerned to make their Children Men of Business than Scholars. For we are sufficiently stocked with lazy learned Drones, but can never be over-stocked with Men of Ability for the active Scenes of Life, who shall, in every Condition, dare to be honest, and scorn to be Slaves; whether then the Pupils of the Ancients, or of the Moderns, have the best Chance to be duly formed for active, useful Life, I leave it to you to judge.

Whatever Raillery, said *Hiero*, our Friend has mixed with his Reasoning, I can easily perceive, by the more serious Part of his Discourse, that he inclines towards a modern Education, or at least thinks it the best for forming Men of Business, and the readiest Way to make a Fortune. But allow me to ask you, Gentlemen: Is the main Purpose of Education to make us able and rich, or wise and good Men? Indeed I always thought, that its principal Aim was to make us good Creatures in our Kind, *honest, social and humane*; — that

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—that Affairs of Science, of Language, nay and Fortune too, were of inferior Concern;—and that Instruction in these was subordinate to that primary Discipline of *humanizing* us. Perhaps this is an odd unfashionable Way of thinking, in an Age, as *Constant* observed, so refined in Manners and Policy. But I will tell you plainly, Gentlemen, what led me into such a singular Train of Thought. I had got a Notion in my Head, that a *benevolent* Heart gives a Man more Pleasure than a *learned* Head, and a rich Stock of Goodness is a better Treasure, than a great Estate. And that it is of more Consequence to know how to use a Fortune right, than how to acquire it. I thought it more immediately concerned us, as Men, as Creatures endued with Reason, and various Affections and Passions, which are so frequently the Causes of our Happiness or Misery; I say, more immediately concerned us to understand those private Interests, and manage them well, than to be cumbered about a great Deal of superfluous Knowledge and Business, which increases our Care, more than our Pleasure. In short, I fancied that to *live well*, imported Something higher than to make good Meals, or live deliciously, and that to learn this Art, if it is any how to be learned, is more essential to our Happiness, than any other we can possibly acquire. Is Education necessary to learn every other Art and Profession, but no Instruction, no previous Discipline required, to attain a just Knowledge in this fundamental Art, this leading Profession? But every Body perhaps trusts to his own Good-sense, for the learning this. “Let us once have wherewithal to
“live, and we shall know how to do it in a right
“Manner; teach us how to get the Fortune, and no
“fear, but we shall wear it with a good Grace.” Ma-

ny have a Fortune made to their Hands, and need no Addition to their Power. What must such do? Have they Nothing to learn, no Characters to accomplish? They have no Need to study to be rich and great: For they are these already. But it imports them much to be wise, and just, and good. It is of great Consequence to the World, that they use their Power with Mildness and Equity, and distribute their Wealth with Discretion and Generosity. But does not this depend on their having been taught the great original Art, on having gone through the preparatory Discipline of Humanity? And shall this Art be confined to the Rich and Mighty? Are not all, high and low, rich and poor, equally and alike concerned, to learn to be virtuous and happy? Where then is this Art taught? What Masters must we use to learn it? What Boarding-Schools, Academies, or Colleges profess to teach it? Will the learning to dance, to fence, to talk *French*, or *Latin*, to manage the great Horse, to figure well, or any other Pieces of Gentleman-like Education, accomplish us in this first and supreme Art? Here then, Gentlemen, I stick. Did this enter chiefly into your Comparison of ancient and modern Times? Or did you inform us, which Masters would answer this Purpose best? I beg leave to know; for perhaps I have forgot how you reasoned.

Here *Hiero* paused, and looked round the Company stedfastly, waiting for an Answer, but when he found none of them disposed to give him any, he thus went on.

I am surpris'd, Gentlemen, that such Questions so seldom enter into this Sort of Enquiries, or indeed into the Affair of Education at all. It grieves me exceedingly, that the Generality of Parents are so little concerned

concerned about this main Point. And if they are indifferent about it, how should Masters mind it? I remember indeed that *Sopbron* recommended the Ancients as the best Teachers of Virtue and good Morals; but I thought it was only in a subordinate View, as these qualified us for *Affairs*, or what we commonly call *Business*. I agree with him that, in this View, they are the most valuable Masters; but I would add likewise, that they are the best *Masters of Life*, in that primary and more comprehensive Sense which I mentioned. I mean, that none are comparable to them for forming the *Mind* and *Manners*. I will readily assent to *Constant*, that they cannot teach us modern Affairs, or modern Arts, which depend on Circumstances, to which the Ancients were Strangers; but even he, seemed to allow, that full as much Purity, Truth and genuine Simplicity of Manners, was to be imbibed from ancient, as from modern Models: And these are Qualities, in my Opinion, that far out-shine all other Accomplishments, because any Fortune or Condition of Life, is easy and tolerable with them, and none can be happy without them.

There are two or three Ancients, to whom I know none superior, hardly any equal among the Moderns, as moral Instructors, or practical Teachers of Virtue. One of them is no less a Person than a *Roman Emperor*, better known by his *philosophical*, than his *imperial* Capacity; whose Principles are so sublime, and his Maxims of Virtue so stupendously great and commanding, that no Man can enter into his Soliloquies without becoming a greater and better Man, a Creature more elevated above the World, and more enlarged in his Affections to Human-kind, and the Whole of Things. Another is the good-natured *Plutarch*; whose Lives,

setting aside his other Works, I esteem the richest Treasure of Virtue, and civil as well as military Prudence, of any other uninspired Book, either ancient or modern. They afford the most instructive and interesting Models, by which to correct and improve our Lives. By conversing with those great Men, and repassing with them those Scenes of Action in which they have been engaged, we have Something of their Spirit transfused into us, and are animated, by their Virtues, with a noble Kind of Emulation. We see what Sort of private or domestic Culture formed them for public Life, and by their Conduct and Fortunes, are most sensibly taught, how to regulate, and conduct our own. Another Ancient I shall Name, is the amiable *Arrian*, who has transmitted to us the Philosophy of his great Master, in the most simple, manly, and nervous Style and Manner; whose philosophical Memoirs contain the richest Stores of a sound and sublime Philosophy, and cannot fail of improving the Heart, while they enlighten the Mind. Let *Xenophon's* admirable Memoirs of *Socrates*, which are in the same exalted Taste, be joined, and I can add Nothing higher. I could indeed, enumerate some others among the Ancients, whose Works have the noblest Tendency to inspire the Mind with the justest Principles, and accomplish the Character, let the Sphere of Life be what it will in which one is placed. — But this were to go over most of them; and you, Gentlemen, will easily excuse me, as you are acquainted with them already. I am persuaded all of you will join with me in acknowledging, that by conversing daily with the illustrious Dead, by continually studying *Greek* and *Roman* Models, we shall bid fairest for attaining a just Sense of what is of real Importance in Life, and what not; learn

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learn what we owe ourselves and others, the best Methods of correcting our Fancies, and regulating our Passions, and the truest Art of enjoying Life, and despising Death. Now, for my Part, I do not know any Improvements equal to these; nor can I think, that either the lighter Accomplishments of talking *French*, dancing or dressing well, and behaving with a genteel Easiness and Assurance in Company; or the more substantial *English* Talents of Address in Business, and the expeditious Art of making a Fortune, all which have their proper Weight; are to be laid in the Balance against those sublimer and more extensive Accomplishments of living like *Men* and *Citizens of the World*. Therefore, Gentlemen, I shall always give the *Preference to the latter*: and consequently those Masters, who institute us therein most effectually, ought to be highest in our Esteem.

Philander observing that *Hiero* had done, said, I am glad, Gentlemen, that the trifling Story of my Pupil has engaged you in such an entertaining Debate. I hope, that notwithstanding the Diversity of Sentiments you have shewn on the Subject, the Difference may be easily made up between you. People will, no doubt, fall into that Track of Education, which their own or their Parents Views and Circumstances in Life naturally point out to them. But, if they mean to accomplish themselves in the most perfect Manner, either as *Men*, or *Men of Business*, I mean in the largest Sense, I should most approve of that Method which joins together both *ancient* and *modern* Knowledge and Improvements. A just Acquaintance with the Ancients, is undoubtedly a noble Foundation; I do not say it is the only one, for preparing a Man for active Life in any Sphere, whether public or private. So far am I
from

from agreeing with *Eugenio*, that it may make us Scholars, but seldom, or never Men of Business, that, on the Contrary, I cannot help thinking it necessary to furnish us, even in this Character, or, at least, that none can make a Figure in the great World equal to those, who, to their Knowledge of modern Times and Affairs, add a thorough Acquaintance with ancient ones. Times and Manners are not, I believe, so much altered, as to make any considerable Change in the Maxims of civil and political Prudence. For all *Constant* has said to the Contrary, to me ancient Wisdom and modern are the same. The essential Rules of Life, and right Conduct are invariable. Government depends on the same Principles, and varies from like Causes now-a-days, that it did formerly. Little States are greater ones in Miniature, and Cities of small Trade produce a Difference of Interests, and Changes in the Balance not unlike those in the greatest. The Opposition of Interests, and Revolutions of Property, which happen in lesser Communities, give Rise to a Diversity of Conduct and Character, that will shew Men as truly, and as variously, as those in larger Communities. The Animal is the same in all Ages; his Wants and Passions are the same; and though they may run in wider or narrower Channels, they are sed and influenced by the same Causes, and subject to the same Accidents and Changes. By seeing, therefore, what he was, and how he acted formerly, we know what he will be, and how he will act in like Circumstances; by considering what Accidents or Causes forwarded or hindered his Designs, we can guess, with strong Probability, what he is to expect from a like Series of Events, and what Kind of Measures will best answer to such a Conjunction. Nay, I imagine the Comparison, or joint View of ancient and

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and modern Times and Manners, will give us a more perfect Knowledge of human Affairs, than the View of either of them a part. They will reflect Light one upon the other; the Diversity that subsists between them, will suggest most distinctly the Causes of the Revolutions that happened in each, and the Knowledge of the clearer Springs, which have influenced the Affairs of one Period, will help us to trace out the darker and more uncertain ones which govern the other. In comparing, for Instance, an ancient Republic, suppose the *Athenian*, with the City of *London*, which is a Sort of Commonwealth by itself, we may discern many similar Circumstances in Trade, Government, Policy, Commerce with Foreigners, and Freedom of Intercourse among the different Ranks of People, and other Customs, which produce a pretty great Resemblance of Manners in the Citizens of *Athens* and *London*. Thus, we can easily account for that inexhausted *Variety of Characters, Love of Liberty, of Sports and Diversions, Delight in News and Politics, Clustering together, Ingenuity, Wit, universal Smattering in Arts and Sciences, and Freedom of Speech*, especially in Matters of State, which seem to be peculiar to, and characteristical of both People. Yet from some distinguishing Circumstances in their Government, Trade, Religion and Policy, we can find considerable Differences resulting, sufficient to denominate them a very distinct People. Politicians, and Observers of human Nature, might, from such Comparisons of the Resemblances or Differences of Manners, and the Causes of each, deduce many proper Reflections for their Information. By this Means they will learn to conduct public Affairs with more Address, understand better the Hinges upon which they turn, be able to reform the old, or introduce new
and

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and beneficial Regulations, and know how to deal with Mankind, in a more insinuating and successful Manner.—I doubt not, but many Men may be found among us, who, by the Force of their own good Sense, and long Practice and Experience in Affairs, unaided by any Knowledge in Antiquity, are able to manage the most important Affairs, and, by the Dint of pure Merit, raise themselves to the most exalted Stations: But I cannot help thinking, that these very Men, had they been as deeply versed in ancient, as in modern Times and Manners, would have far transcended themselves, and rose to stupendous Heights of Capacity and Merit in their respective Ways.

If our Nobility and Gentry shine so eminently in Parts, improved only in the common Course of a lame Education, by a large Commerce with the World and Practice in Business, what Prodigies must they have appeared, had they formed themselves upon the best Models of Antiquity, and enlarged their Minds by a more extensive View of the History of ancient Times and Manners. One Thing may be said by the By, to the Honour of Antiquity, in Contradistinction, perhaps, to modern Times; that *Good-Sense* has the Ascendant in the Works of the former, and *Learning* in those of the latter: The *first* owe more to Genius, and the Knowledge of Life; the *last* to Books, and the Force of Culture. The former Kind of Works may be compared to Plants set in natural Soils, and such as are proper for them which are vigorous and healthy and have all the genuine Height of Taste; whereas Works of pure Learning are like those forced up in hot Beds, which rise fast, but are sickly, and taste of the uncleanly Assistance to their Growth, and therefore
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never give the true *Relish and Delight*. This, if true, shews, that it may be dangerous to follow any Model too closely, and not to give sufficient Play to natural Genius; and, as a Confirmation of this, *Constant* tells us, that an Imitator of *Isocrates* or *Cicero* would be accounted a mere Declaimer, now-a-days. I admit, that some of *Cicero's* popular Harangues are Declamations; but then we must remember, that they were addressed to a People somewhat rude, illiterate, and phlegmatic, whose Passions were to be raised, and Minds inflamed by all the Arts of popular, pathetic Oratory: but we find him, for the most Part, reasoning in a different Strain, in his Addresses to the Senate, and talking much like a Statesman and Man of Business, and we all know, that the illustrious *Greek*, whom he endeavoured to imitate and rival, though he spoke to a giddy, tumultuous Populace, a Populace indeed of a finer Strain of Sense than ordinary, and practised in Affairs; I say, we are well aware, that he still continues a Model of the chastest, most nervous and expressive Eloquence, equally fit for the Bar or the Senate.—Accordingly, we see that those Speakers among us, who have formed themselves upon such Models, have shone, and still shine in our Senates, the most finished Patterns of the sublimest, and most powerful Eloquence.

And we need not look far back in the History of our Times, to be convinced, that those have been the most perfect Characters, the best formed for Action, as well as Contemplation, who have borrowed largely from Antiquity, and added the Knowledge of the Scholar, to the Accomplishments of the Gentleman. Immediately a whole Train of Worthies crowd upon us; the *Bacans*, the *Raleighs*, the *Sidneys*, the *Har-ringtons*,

*ringtons, the Temples, the Cowpers, the Sommers's, the Talbots, the Shaftsbury's, Men that arose as the Glories of their own, and will continue Lights to all future Times. These Men rifled the most precious Stores of Antiquity, in order to furnish themselves with useful Facts, to illustrate or confirm their Observations; they surveyed human Nature in every Point of Light, looked through the different Genius's of ancient and modern Governments, scanned the Manners and wide Connections of Kingdoms and Nations, and, by tracing the several Periods and Revolutions of human Affairs, linked the Histories of remotest Times, and joined the Experience of the ancient and modern World. Those who are formed for less distinguished Spheres in Life, and whose Fortune and Business will scarce admit of such comprehensive Studies, may draw several useful Improvements from a more moderate Acquaintance with Antiquity: Though they should not have any Mastery in the learned Languages, they may, in some Measure, supply that Defect by the best Translations; and by Means of these, they may form no mean Taste, and improve themselves with great Advantage, for private, or social and active Life. It is true, the Times are in many Circumstances changed; War, and Trade, and Politics are, perhaps, upon a different Footing in several Respects; but we find, notwithstanding, that some of the best Captains in modern Times have thought a *Xenophon*, a *Polibius*, a *Cæsar*, no improper Companions to make a Campaign with them, nay, have confessed their Obligations to them in some very important Instances. And whatever Difference there may be in the Strain of modern Politics from ancient, I cannot help thinking, that the History of former Ages will be, to every judicious Statesman, an*

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inexhausted Quarry, whence he may fetch the most useful Maxims for the Conduct of Affairs. Such Books, as *the Letters of Cicero*, or *the Orations of Demosthenes*, will serve as the richest Repositories of civil Prudence, give him deep Insight into human Nature, and teach him, in a practical Way, the truest Art of addressing to the different Tempers and Passions of Men. But, as to Affairs of Trade, I allow, that was scarce reduced to a System, or Art; and, as we have no Books left us on the Subject, we cannot expect, that the Ancients should be our Instructors, how to keep our Books, or manage Stocks in *Exchange-Alley*.

After all, I believe, none of us, will make any Dispute of what *Hiero* has, I think, asserted with so much Justice, that it is of much greater Importance to us, and to Society, to be qualified to act our Parts as *Men*, as *reasonable and political* Creatures, than as Members of a particular Profession, or Employment. It is a Matter of higher, infinitely higher Concern to us, to make a right Estimate of human Life, and ascertain the just Value and Importance of those Things, that are generally esteemed and sought after in it, than to understand all Languages and Sciences, ancient or modern, or the most expeditious Arts of amassing Wealth, or rising to Honour. The *fundamental*, the truly *divine* Art, as *Hiero* has shewn, is to live; whatever Language, Discipline, or Education teaches this most successfully, is the best, and ought to be principally studied and cultivated: If any Schools, or Colleges profess to teach any secondary Arts, while they neglect this primary and most useful one, the greater Parade they make of Languages or Science, they are so much the more imposing and pernicious; those, on the other Hand, are of highest Moment, and

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ought to be so particularly in the Opinion of all Parents, who wish to see their Children Blessings and Ornaments to Society ; those, I say, which teach every inferior Art and Accomplishment, in Subordination to the *One Thing Needful*, and always with a principal View to it.

DIALOGUE

DIALOGUE XIX.

I SUPPOSE, Gentlemen, said *Eugenio*, you remember, we have still an important Branch of Culture to consider, which consists in “ rectifying those
 “ vicious Habits, which Youth have contracted, by
 “ Means of a bad Education, or a fatal Conjunction
 “ of unlucky Accidents.” This, I think, you called the *secondary*, or *sanatory* Part of Education, which comes in as *subsidiary* to the other. And indeed it seems to be very necessary to take it into Consideration. For fall upon what Method you will, either of *Instruction*, or *Exercise*, be it ever so rational, of directing the Passions, and forming the Manners of Youth, the various Risques which Children run from Company, ill Advice, or Example, and many other Accidents, while they neither are, nor can be under the Eye and Conduct of their Parents or Teachers; I say, these will often be the Occasions of debauching their Taste and Morals, in spite of all the Skill used to make or keep them virtuous. And some Dispositions, doubtless, are very untoward, even antecedent to Culture, and before they come into the Hands of Masters. — To weed those out, or if that be impossible, to redress, and give them a safe and innocent Turn, is a Matter of no small Difficulty, and yet of the greatest Importance.

What Method then, Gentlemen, would you advise to take, in order to awaken a lazy and reclaim a vicious Disposition? How would you undo bad Habits, or cure

Disorders, that have got fast hold of the Constitution, and will not be baffled by any transient Application or Correction? How, for Instance, would you open and dilate a selfish, contracted Turn of Mind? How tame the Haughty and Imperious, govern the Passionate, fix the Giddy, inspirit the Timorous, exalt the Effeminate, sooth the Peevish and Sullen into Good-humour, and rectify the other Disorders, which are incident to Youth? Such Cures I take to be the Master-strokes of Education, which require the bold and skilful Hand of an experienced Practitioner. Of these I would gladly hear you treat.

How *Eugenio* loves to puzzle People with his Questions! said *Hiero*. In order to satisfy them, must we assume the Character of spiritual Doctors, and give Recipes for *mental* Disorders? What Kind of Physic can we prescribe in *moral* Cases, or what Practice can we be supposed to have had in the Art, which may entitle us to undertake in so delicate a Profession? I believe we may, with full as much Justice, apply here, what an old Master in the other Way used to say; “That the Art is long, Experience doubtful, and Judgment difficult:” Therefore I would remit our Friends to those professed Masters in this medical Way, who have given us many wholesome Prescriptions, for Cure of those constitutional Ailments. Many are the Doctors, Philosophers and Divines, *Angelic, Seraphic, and Casuistic*, who have laboured in this Art, and left us long and laborious Systems of spiritual Medicines, in which the Disorders of human Minds, with their respective Methods of Cure, are stated and ranged in Order. Let our Friend peruse these, and he will hardly meet with any Case so anomalous and extraordinary, but he will find it there, with its Recipe annexed to it,

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the Number of the Ingredients specified, the Dose, and Manner of taking it, fairly assigned. But might it not argue more Presumption than Wisdom in us, to undertake the Task, after so many able Heads have deduced the Principles of the Art, and established the Forms of Practice?

I do not desire, replied *Eugenio*, a complete System of this healing Art, which would, perhaps, be too arduous an Enterprize for Students only, or any single Man to undertake, and would, after all, be only a Collection of Prescriptions given by different Practitioners: But I should be glad to hear a few of the easiest, and most general Rules of Practice in ordinary Cases.

For my Part, replied *Hiero*, I do not pretend to judge either what the most ordinary Cases are, or which are the Methods of Cure best adapted to them. Only among the Ancients, the *Stoics* seem to have been the most avowed Masters of the *healing* Art, and to have left us the greatest Number of Receipts, for the most noted Disorders incident to the Mind. The Regimen, indeed, which they prescribed, was somewhat severe, and their Operations were chiefly in the Way of Amputation. But they went thoroughly to Work; and could their Rules have been put in Practice, they must have plucked up the Disease by the Roots; for according to them, our Distempers arose from our Passions, most of which they accounted violent and unnatural Perturbations, that shook the whole Frame, and disturbed the free Exercise of Reason, or the governing Powers. They did not, as some suppose, exclude or deny the cool Desires and Affections of our Nature, Friendship, a rational Love of one's Family, City, Country, and the Like; nor did they pretend to convert their good Man into an unfeeling Statue; but

all those Motions and Feelings of our Minds, which take the Start of Reason, or are accompanied with Commotion in the *animal System*, as the *Passions* are, they seemed to think vicious, and incompatible with the Character of their wise Man; therefore root out the Passions, said they, and the Diseases must follow, of Course.

Anger was unbecoming their wise Man; Sorrow was womanish; Pity rendered his Happiness precarious; Fear was mean-spirited and dastardly; *expel them therefore*, and all of the like Sort, and all will be well within. If this Expedient failed, there was another behind. They said, there was Nothing *good* or *ill* in any external Event, which could befall a Man—that neither the Acquisition or Loss of any Thing, but what is strictly our own, *viz.* our *Virtue*, deserves to be called either Gain or Loss.—That the Good or Ill of those Things depended entirely on our Opinion, or Prepossession concerning them.—Therefore remove the *Opinion*, and the *Passion* founded upon it, will withdraw, of Course. Thus Pain, Disgrace, Poverty, Servitude, the Loss of Friends, &c. were no Ills; and consequently the wise Man neither dreaded them, nor suffered by them: Beside, let them be what they would, they were linked with the fatal Chain of Things, and necessary for the Good of the Whole; therefore, should those Accidents, in Spite of all his Philosophy, appear little Inconveniences, yet who could chuse but submit to a *private*, and therefore petty Disadvantage, for the Sake of such an extensive Good, as the Order and Harmony of the universal System?

Another Sect of Philosophers prescribed after a different Manner: They stuck to *common Feelings*, and called every Thing by its vulgar Name: They allowed *Pain* to be an Evil, and *Pleasure* a Good; Wealth, Power

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Power, Health, and the like, they thought good and desirable Things, and the Want of them real Evils. They were not for extinguishing, but moderating our Passions; all the Distemper lay, as they thought, in the Excess or Defect of these; therefore their *Recipe*, or rather *Specific*, for the Cure of all Diseases, was, to guard against all Extremes, and to observe the due *Mean*, which lay at an equal Distance from those on either Side *. Accordingly they accurately stated the Boundaries, and defined the Extremes, that we might pass secure between those dangerous Rocks. Thus *Fortitude*, the golden Mean, has on the one Side *Cowardice*, on the other *Fool-hardiness*: *Liberality* has *Profusion* and *Parimony* for its Extremes, and so of the rest. Avoid splitting on those Rocks, and follow *Nature*, which leads to the just Mean, and your Constitution will purge off all vicious Humours, and become serene and happy; only remember, if Nature lean too strongly to one of the Extremes, to bend it as much as possible the contrary Way, and enure it to suitable Exercises, till an Habit be formed.

Another Tribe of Philosophers talk in a more particular and refined Strain: They give us a threefold Division of the Soul, viz. the *rational* Part, the *irascible*, and the *appetitive*, or *concupiscible*. All Diseases, they tell us, arise from the Discord or Disagreement of these Parts among themselves, or from the Excess and Disproportion of any Part above, or beside the Measure it ought to hold, with Regard to the rest; therefore they prescribe Harmony, or the Concord of the several Parts with each other, and the fit Adjustment of each to the Whole, as the true Method of Cure: Still more
parti-

* Vid. *Arist. Ethic. ad Nicomaeb.*

particularly, they reduce all mental Disorders to these two Classes; *first*, those of downright Wickedness or Depravity; *secondly*, those of Ignorance*. The former resemble formed Diseases in the Body, which threaten its Destruction; the latter, they compare to such Things as render it less beautiful and shapely, as excessive Corpulence, Clumfiness, and the like. The last are cured by *Exercise*, and the *gymnastic Art*, and the first by *Medicine*. In like Manner, of the Diseases of the Mind: Those which belong to the former Class, as *Injustice*, *Cowardice*, *Cruelty*, are cured by *Punishment* or *Correction*, the *distributive Part* of *Justice*; and those of the latter, by *Instruction* and *Philosophy*, that true *Music*, which at once persuades the Mind, and harmonizes it†. Sometimes they talk of purging the Soul of *wrong Opinions*, by Admonition, Reproof, and Confutation; and of *vicious Passions*, by subduing the *sensitive Part*; allowing the presiding or rational Power to direct, and furnishing proper Exercise and Nourishment to each Faculty, by which the Mind will be in a Condition to cast off every noxious Mixture. This Philosophy was much conversant with *Beauty* and *Elegance*, of every Kind, and therefore tended rather to nourish, than to quash the natural Enthusiasm of the Mind; and of Course, to fill it with high and florid Desires, which are no Friends to that internal Harmony and Freedom, that are the Health of the Soul, and constitute the very Being of Virtue.

A less refined Sect of Philosophers took a shorter Method of attaining their Point: They reckoned it the most effectual Way of allaying a violent or craving Passion, to indulge it, and therefore, instead of Abstinence,

* Vid. *Plat. Sophist. Polit. & Tim.* † Vid. *Tim. Lectr.*

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stiffness, Restraint, and the other mortifying Rules, prescribed by the *Budge-Doctors of the Stoic Fur*, they recommend the Gratification of every Passion, that happens to be uppermost ; above all, an acute Sense and high Relish of every sensual Pleasure, still however in a Consistency with that Indolence of Body, and Tranquility of Mind, in which they placed the supreme Felicity of Man *. In order to obtain this indolent Serenity, they proposed indeed to banish all Fears, especially of the *religious* Kind, all excessive Passions, and particularly those that would draw us too much out of ourselves, and interest us in romantic Views and Concerns about the Good of others.

Our modern Doctors have, according to their different Tempers, Studies, or Interests, followed the Practice of one or other of those Sects. Those of a severe and steady Cast, and who are chiefly struck with the *awful* and *sublime* in Life, have entertained high Notions of the Disinterestedness and Divinity of human Virtue, and talked much of heroic Zeal, heroic Indignation, a noble Concern for the Rights and Liberties of their Country and Mankind, and a certain Apathy and Extinction of the private and personal Passions, or an Independence of Mind on the Events of Life, as the principal Ingredients of a virtuous Character, and the only Means of perfect Health, and a philosophic Calm.

Others of a softer Turn, and more conversant with the World, or perhaps more engaged in Action, have thought an Independency of Fortune, with a moderate Use of its Goods, and steering the Passions with

* Vid. *Cicer. de Finibus Lib. i. & passim.*

in the Extremes, and as near the Mean or Standard of Nature as possible, the most probable Receipt for Health of Mind, and the contented Enjoyment of ourselves.

Again, your Men of a fine Imagination, and who live at a Distance from the busy Scene, being caught with the Beauties of Nature, the Charms of Conversation, Friendship, and the amiable Decencies of private Life, recommend Contemplation, joined with Company, the discreet Pursuit of Beauty in its several Subjects, and an even and harmonious Tenour of Affection, especially of the social Kind, as the likeliest Means to chase away the Disorders of the Mind, and restore inward Composure.

Your Gentlemen of Pleasure profess to follow their indolent *Master's* Steps, and according to their several Tastes and Circumstances, pursue Pleasure through its various Windings, and be the Ways ever so different, all of them hope to reach the Place of her Abode at length, and to obtain the Cure of their Passions, by a full Indulgence of them.

Some of a melancholy and abstracted Turn, or who have met with Disappointments in Life, have thought an entire Sequestration from Society; and Contemplation, joined with Fasting, and other pious Severities, the only infallible Receipt for spiritual Maladies, and therefore have quitted the World, in order to escape the Corruptions of it.

Others, of a no less abstracted, but more sober and devout Cast, have had Recourse to the Exercises of Devotion, as the true Medicine of the Soul; and though they have not retired from the World into Cells and Desarts, have renounced its Pleasures, and practised every Method of Self-Denial and Mortification,

to

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to attain that Disengagement from the World, and Purity of Heart and Manner, in which they place the Sum and Substance of Virtue.

This, as far as I can recollect, is a short, but I confess an imperfect Sketch of the Method of Practice that has been most in Vogue in different Ages of the World, which I do not pretend to add to, or improve but leave *Eugenio* and you, Gentlemen, to make the best Use of, you can. Only I believe, after this Theory of the Art, a great Deal must be left to the Prudence of the Patients, or their Physicians, to select the proper Remedies, and apply them in the best Manner to their respective Cases. And how this is to be managed, I leave to your Consideration. I am afraid, said *Eugenio*, that the Account which *Hiero* has been so good as to give us of the *Stoic*, *Peripatetic*, *Platonic*, and other Systems of ancient or modern Philosophers, cannot properly be called their Method of curing the Disorders of the Mind. Their several Systems of Philosophy, seem rather designed to shew us what is the sound and healthful State of the Mind, and what is to be accounted Disease and Disorder, than how one is to be preserved, or the other cured.

The usual Designation, replied *Hiero*, which the Ancients gave Philosophy, was the *Medicine* of the Mind. Their different Schemes were so many *Novstrums* or Receipts for attaining to, or preserving, that sound or perfect State, in which they thought their chief Good consisted; and in the Body of their Philosophy you have always engrossed particular Maxims or Rules for that Purpose, such as those I mentioned under the respective Systems. Some of them indeed, as the *Epicureans*, were little solicitous about Prescriptions or exact Rules; yet they thought the Expulsion of Superstition,
of

of religious Panics, and other Methods of Controul, necessary to introduce that calm, indolent State, which they principally sought. Hear the Opinion of a great Philosopher, concerning the Light in which Philosophy appeared to its Admirers; *Cultura autem animi Philosophia est: hæc extrahit vitia radicitus, & præparat animos ad satus accipiendos; eaque mandat his, & ut ita dicam, serit quæ adulta fructus uberrimos ferant.* Cic. Tusc. Disp. Lib. 2.

We are obliged to *Hiero*, subjoined *Constant*, for the Detail he has given us of the several Methods of Practice which have been followed by our spiritual Doctors, *ancient* and *modern*. I wish those ingenious Practitioners he has mentioned, had given us an exact and faithful Register of the several *moral* Disorders which are incident to Mankind, their various Species, Causes, Symptoms, and Revolutions; from which we might more easily have deduced a just Theory of *this* medical Art, and a sound Method of Practice. Some of them have indeed left us beautiful, but general Declamations, on the Nature and Effects of certain Vices, and given subtil Definitions, and minute Divisions of the Passions: But to ascertain the essential Characters and distinct Species of the *leading* Passions; to trace those up to their respective Sources, in the Constitution, Exercises, Studies, Fortunes, Education, Opinions, Friendships, and other Circumstances of the Patients; to investigate what Changes or Crises they undergo; how they are interwoven onewith the other; and what is their mutual Influence upon each other; and in Consequence of this, and an accurate Detail of the Symptoms, to judge of the Intentions of Nature, as to the Cure; I say, this Method has been but little followed.

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Yet such a *Pathology* must serve as a Basis, on which to erect the whole Superstructure of our *moral* Medicine, if we wish to see it reduced to a regular and complete Art. And this is a *Desideratum*, which still remains to be supplied by some able Connoisseur in human Nature, who to a comprehensive Genius must join a large Observation, and Experience of the Ways and Characters of Men.

The same Blunder is often committed with Regard to this inward and most subtle Practice, by its avowed Professors, which we see ignorant Practitioners of Medicine fall into, in treating the outward Constitution of their Patients. If they are entrusted with the Cure of a particular Disorder, which has seized the Eye suppose, the Head, or any other Part, but has arisen perhaps from a bad Habit or State of the whole Body, what is their Method? Like truly quackish *symptomatical* Doctors, they administer some trifling Medicines, or prescribe some Lenitives to repress and palliate, but not to extirpate the Distemper: The Consequence is, that they retard its Progress, and prevent it from coming so soon to an Head; or, instead of removing the morbid Matter, force even the sounder Parts to supply Nourishment to the Disease, or perhaps, make a Revulsion of the Humours to another more dangerous Part; and thus they only shift the Disease, to the imminent Hazard of the Patient's Life; whereas a Master of Medicine would have tried, first to purify the whole Mass of Blood, and by discharging the peccant Humours, as well as by prescribing a proper Course of Regimen, to introduce a sound Habit of Body. Thus, would he first starve the Disease, and by adding some slight Application entirely remove it.

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Our *moral* Empirics have gone to work in much the same Manner with the inward Constitution; they have loaded the Art with Heaps of Rules and Prescriptions for the Cure of this or the other particular Diseases and Passions, without ascertaining their Nature and Symptoms, or attempting to remove that bad Habit of Mind, which gives Fuel and Strength to the Disease. Thus we find them prescribing for the Cure of *Anger*, *Melancholy*, *Ambition*, *Love*, and the Like, but in so general and undistinguished a Manner, and with so little Regard to the Constitution and State of the Patient, that no Wonder their Receipts prove so often unsuccessful; they do not enquire into the Causes of the Disorder, nor the Kind of it, nor ever think of rectifying the Temper and Habit of their Patients, upon which the Force of the Disease almost solely depends; at least more than upon the external Accidents and Circumstances that occasioned the particular Fit of it; and therefore it must baffle the utmost Efforts of an Art, which is so vague and uncertain: Beside, what do those Prescriptions signify, which they offer for our Assistance? They tell us, we must govern and subdue our Passions, or perhaps suppress them: We must restrain our *Anger* from breaking out into Acts, moderate our *Ambition*, by foregoing the Pursuit of *Power*, crush *Love* in the Bud, assuage *Melancholy*, by diverting gloomy Thoughts, and check all Excesses of *Joy* and *Sorrow*, *Fear* and *Hope*, and so on. All this is only like lopping off a few superfluous Shoots from luxuriant Trees, the doing which will advance, rather than retard their Growth; or like throwing a little Water upon a strong Fire, which will make it break forth again with fresh Violence; we must therefore see, if we can reach to the very Root of the Disease, and find what those ori-

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ginal and *radical* Passions are, which supply Nourishment to the rest, and whence these derive their principal Strength and Energy.

What then are these? If we look into the Lives of the Generality, we shall soon find, that the Passions which actuate them, for the most Part, are, the *Love of Wealth*, of *Power*, of *Pleasure*, of *Honour*, or of *Fame*, or perhaps of *Virtue*; we doubt not likewise, but many are governed by *Caprice* or *Whim*; but, as we have got no Name for such a Passion, and can reduce it to no Rules, we need not consider it here: Sometimes one of them governs, sometimes another; and, doubtless, they often interfere with each other, in the same Person; but which-ever of them has most the Ascendant over the rest, that denominates the Character, and gives a *Colour* to the Manners. From these Passions then, as the main Stems, shoot off those *subordinate*, or *second-rate* Impulses of *Envy*, *Jealousy*, *Anger*, *Revenge*, *Pride*, *Hatred*, *Suspicion*, *Disgust*, and the Like, which do all arise from the Opposition, Disappointments, and various Accidents one meets with, in the Pursuit or Possession of the Object of the *primary* Passion.

There are other Affections, which seem to be only different Modifications, or Appearances of the same original Passions, such as *Joy*, *Sorrow*, *Hope*, and *Fear*. These spring originally from *Desire* or *Aversion*, *Love* or *Hatred*, and arise immediately from the different Situation or Positions of the Object desired, or shunned, as it is *present* or *absent*, *nearer* or *farther off*.

From this it must appear to be a vain Attempt, to undertake the Cure of the Disorders arising from those *secondary*, or *subordinate* Passions, till the *primary* ones are rectified, or to reduce the Excesses of *Joy* or

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Sorrow, Hope or Fear, while we passionately admire or despise, love or hate the Objects, whose Presence or Absence gives Birth to such Emotions. Thus, the Man, who eagerly courts *Power or Pleasure*, must be angry at those who oppose or marr his Pursuit, and feel a thousand Disquietudes and Tumults, while he is uncertain about the Attainment, or insecure in the Possession of his fancied Happiness; and, should one attempt to soften his Resentments, or calm the Tumults of his Mind, while he rages with all the Frenzy of Ambition or Lust, it would be like Preaching to Winds and Waves; but let either of those Fevers be cured, and all the Symptoms, all the Agitations and Ravings of Passion, which arise from thence, will subside of Course, and the Mind recover its natural Calm.

And therefore, the true Method of Practice is, to begin with those *radical and original* Perturbations, which overturn the Balance of the Affections, and, by over-charging one Part, draw from the rest, and consequently waste and ruin the whole Fabric. Since we know then, at what Parts we are to level the principal Efforts of our *healing Art*, the next Point is, to know, in what Manner we are to treat them. Passions are stubborn Things, and not easily combated; they are apt, not only to elude, but to recoil against direct Attacks; so that it is not by any sudden Effort of Reason, or mighty Resolution, as with a magical Rod, that we can expect to dissolve the Spell, and bid our Passions be calm: I believe it is better to proceed by Stratagem, than by main Force, and to go to the Fountain-head of the Evil our *wrong Taste of Life and Happiness*, or our *mistaken Opinions of Good and Evil*; for if our Passions govern us, it is as true, that

that these are governed, in their Turn, by our *practical Opinions*, as I called them, on another Occasion, or that odd Combination of Ideas we have been accustomed to blend together, in our general Notion of Happiness, from whatever Causes this Union may have proceeded: Let these, therefore, be artfully unravelled, and the original governing Relish of what is right and good, be purified, and that which is peccant and excessive in the Passions, will be worked off, and the Constitution refine and settle into a just Temperament. This, however, is a Work of Time, and, I doubt, will require a discreet Regimen, and many smart Applications, before it can be accomplished.

It must be acknowledged, said *Eugenio*, that Philosophers make a mighty Stir about the Government of our Passions; nor are they sparing of musty Rules, for rectifying the Disorders of the Mind: But I doubt these often prove little better than the Bills which your Quacks fix on the Corners of Streets, or publish in our weekly News-papers, which set forth, in very pompous Terms, the admirable Properties of their *Nosstrums*, or the yet more admirable Qualities of their Inventors; at least, we find few living Examples produced, or willing to stand forth, as Vouchers of the Benefit they have received from the Prescriptions of the Doctors of either Sort. Men, indeed, who are in good Health and Spirits, and in the Sun-shine of good Fortune, may find agreeable Entertainment for a While, in perusing the Bills of your *spiritual Empirics*, which are ingeniously penned, and possibly may be caught with the Subtlety of Wit and Ostentation of Learning, with which they put off their gilded Wares upon their humble Admirers; but let the same Men fall into a Fit of Sicknes or ill Humour, or meet with some cross Accident in the Way of Business or Pleasure, with what Contempt do they throw aside

those elaborate Receipts, as insipid Lectures, or, at best, splendid Bawbles, fit only to amuse Children or Fools? They chuse Something more solid and substantial, to disperse the incroaching Gloom, or throw themselves into Company and Diversions, as surer Receipts for relieving the present Distress. Should some inviting Offer court them from the Side of Pleasure or Interest, not quite consistent. we will suppose, with the Rules of Honour or Duty, what Regard is then paid to the moral Prescriptions of those Inspectors of our higher Constitution? Why, those very Gentlemen, who were formerly so charmed with the philosophical Descants and solemn Precepts of those Makers of Wisdom, now condemn them as the rigid Dictates of sour Pedants, who are Strangers to the World, and Enemies to true Pleasure: I find, therefore, it is one Thing to admire the Ingenuity, but quite another, to be convinced of the *Efficacy* of a philosophical Prescription, and to be persuaded to use it, in Case of Need.——Beside, those who are immersed in Business or Pleasure, have always two insuperable Objections at hand, able to baffle the utmost Efforts of your moralizing Medicine. The *first* is, that as “ *Pleasure* is the grand Scope of Life, “ there is no disputing the Tastes of it, and they “ think it ridiculous to appeal from the Experience “ of Men like themselves, who have frequented every “ Purview of it, and tried it in every Form, to the “ Taste of a few bookish Dreamers, who prefer a dull “ contemplative Repose, to the agreeable Agitations of Pleasure, and a *sour Austerity*, which they “ call *Virtue*, to a complaisant Freedom of Manners, “ unawed by any other Rules, but those of *Interest* and “ *Fashion*.” The *other* Obstacle to the Authority of those starched Gentlemen, and their musty Rules, is,

“ the

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“ the *Necessity of the Times*, and *Exigencies of Affairs*,
 “ whether real or pretended ;” which those Men,
 hackneyed in the Ways of the World, never fail to al-
 ledge, in Justification of Habits and Actions of the
 most unfavourable, and even immoral Appearances,

Let *Constant*, therefore talk what he pleases of re-
 gulating the Taste, by the justest Standard ; of cor-
 recting our Opinions of *Good* and *Evil*, and reducing
 the Constitution to an equal Temperament, by dis-
 pellling those noxious Humours ; how ingenious soever
 this Theory may seem, I foresee a thousand Difficul-
 ties in the Practice. Men will never quit their Passions,
 out of Complaisance to our Rules, or admit that we
 have any Right to fashion their Taste, according to the
 Model of ours : What is to be done then ? Are men-
 tal Disorders to be given up as incurable, and the Art
 to be condemned, because of the Wilfulness and blind
 Obstinacy of the Patients ? Not so neither ; all lies, in
 my Opinion, in the Address of the Practitioner, and
 his artfully accommodating his Cures to the Temper
 and Circumstances of the Patient.

Were I to prescribe in Form, either by Way of An-
 tidote, or Cure of moral Diseases incident to Youth,
 I should recommend, “ *the employing or amusing their*
 “ *Minds continually with some innocent and useful Ex-*
 “ *ercise or Diversion.*” This will prevent that *Rogue-*
ry, Petulance, Untowardness, and an infinite Train of
 vicious Habits, which are the natural Brood of Idle-
 ness, and cure those inherent Weaknesses, as well as
 adventitious Disorders, that are apt to seize the suscep-
 tible Constitution. There are particularly certain de-
 licate and fashionable Diseases, which People of a
 plethoric Habit, and pregnant Imagination are very
 apt to complain of, the Hyp, Spleen, and various other
 Species

Species of ill Humour, which are best cured in this Way, For those active Spirits that are fettered, and keen Passions which are fed by Indolence, joined to a working Fancy, for Want of proper Play in their natural Channel, prey upon themselves and the Constitution; but let them have Work enough abroad, and they will quicken the Motions, without impairing the Strength of the Machine; the acrimonious Humours will work themselves off, by insensible Degrees, and the Patient wonders, at length, from whence his Complaint arose.

With Regard to some of those Diseases which *Eugenio* has hinted at, said *Constant*, or those of a like Nature, which are frequently thought mental, and are therefore generally ascribed to the Exorbitance of some Passion, I am apt to believe, that they have their Root in the Body, and should be traced to some Disorder in the animal Oeconomy, or the System of the animal Spirits. So complicated, and withal so delicate, is this System, and so intimate the Union and Sympathy between the Body and its divine Partner, that the Harmony of its Motions is easily disturbed, and the least Disorder in the Frame of the animal Spirits, those subtle Ministers of Thought and Passion, soon imparts its Influence to the Mind, and unsettles the whole Train of its Reasoning and Action. The *Imagination*, by some secret but quick and powerful Sympathy, is first affected; strange Scenes and fantastic Forms of Things arise, it knows not whence; Darkness covers the Face of Nature, or Horror worse than Darkness; Company is nauseous and burthensome; nor does Solitude relieve the Burthen; Silence itself increases the Horror of the Scene. What used to give Delight disappears, or else puts on some new and shocking Form to alarm and frighten; the *Fancy*
broods

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broods over every real Ill and Misfortune, or suggests imaginary ones ; the Passions, especially those of the quickest Sense, and to which the Mind, from Constitution or Habit is most subject, soon take the Alarm, in Consequence of the near Connection they have with that busy and ever-teeming Power ; Fear, Jealousy, Sorrow, Sullenness, and Despair, all Passions of the darkest Hue, reign in their Turn, and follow each other in quick Succession ; in short, the Brain seems to be touched, and the whole Frame of the Mind loosened. While your Patient is in such a Condition it is certainly in Vain to preach Philosophy to him, or to talk of moral Prescriptions ; I do not know whether he will be induced to try even *Eugenio's* Receipt of Exercise or Amusement, as he is in no Disposition to relish either. All you can say, to lessen his Fears, or compose his Passions, often serve but to encrease the one, and fret the other, or to convince the Patient, that his Disorder is incurable. Now this, and many such Diseases belong to the Physicians Province ; those finer Organs of Sense and Passion, which compose the inward Structure and Habit of the Body, must be set right ; the Nerves which have been strained by too violent Action, or relaxed by Indolence, must be new regulated ; the Physician must remove Obstructions, strengthen the weak, and comfort the oppressed Parts, and fortify the Blood and Spirits, and distribute them more equally ; and then Nature will perform its Functions with its usual Regularity ; the Imagination will present Things in their natural Forms, and the Mind will recover its wonted Serenity. There are again, certain bodily Distempers, which produce, or are generally accompanied with, particular Illnesses of Mind ; thus *Agues, Jaundice,*
and

and others are attended with Indolence; the *Gout* with that, and yet with Peevishness and Ill-humour; the Vapours or Hyp, with Dejection, Melancholy, and I know not how many more Ills. In all these it is evident that the animal Oeconomy must be set right, in the first Place, and the Disorders which grow out of it will cease of Course. And indeed, after all, I fear that most mental Diseases are so connected with the Body, or at least give Rise to such a Ferment and Irregularity in the Blood and Spirits, as wonderfully strengthens them, and renders them so habitual, or congenial, if I may so speak, to the outward Constitution, that they can scarce be totally cured without some Change in it. It will therefore, in many Cases, require some Judgment and Art to distinguish accurately, which Disorder has its Origin from the Body, and which has its Seat in the Mind; because, as either of these is the Case, it will require a very different Method of Practice; and without that Knowledge you may teize and torment your Patient without doing him any Service. So that, upon the whole, I believe it will be best to let your practical Physicians prescribe the Exercise, Diet, and Regimen they shall think most proper for such Patients; for the human Machine is so delicate, that if you grate long on a wrong String, you must produce the most jarring Discords, or burst some tender Chord. But I ask *Eugenio's* Pardon for the Interruption, I beg he will now proceed.

I rather thank *Constant* for his seasonable Observation, resumed *Eugenio*; I did not mean to exclude constitutional Disorders from being the Causes, or assuming the Appearance, of many of our inward Ailments; and these, without Doubt, are to be treated

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in a different Manner; but I cannot help thinking, that some Diseases, both outward and inward, often proceed from the same Causes, and are best cured by removing these Causes. Thus, as too great Indolence, so immoderate Study, or too intense Application of our Thought, or our Passion to one Subject, may produce that Irregularity in the Spirits, and in the whole animal Oeconomy, which *Constant* took notice of; and these again, by a reciprocal Influence and Sympathy, may raise those Riots in the Imagination, and that Ferment of Passion which he described; and therefore as I should prescribe a Field of Exercise for the dull Habits of Indolence, so I would recommend Relaxation, Diversions, agreeable Company, and the like Amusements to those who have strained their Powers or Passions beyond the just Measure. To go to work in a more solemn Way, or to load the Patient, as Quacks do *theirs*, with an Heap of Prescriptions, no less disagreeable to their Constitutions than unsuitable to their Disease, may increase, but will not cure it. Therefore I approve of the most simple Cures, and the giving Nature a little Ease, or agreeable Materials to act upon, and she will do more than half the Work herself. Thus I have seen Riding, and a little fresh Air, cure the *Hyp*, and other fashionable Ailments, of which your fine People complain, when a Sermon, or a Philosophical Discourse had no Effect. Men of Business or Action, especially those who are engaged in honourable and useful Spheres of it, seldom complain of inward Maladies: Whereas let a Stagnation in Business happen to those very Men, and you shall see them grow peevish, morose, and apt to fret at every Accident. I take it therefore to be the *supreme Art of Life*, “to employ the Mind innocently at least, but above all usefully.”

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fully." This will open infinite Sources of Pleasure, and cure Illnesses of every Kind, much better than a thousand moral Prescriptions; which often contract themselves and give a sour Taste to the Patient, in passing through unskilful Hands. But I reckon it peculiarly useful to practise this Maxim on Youth, both as an Antidote and Cure; which, as *Hiero* has applied it so fully in a former Conversation, I need not enlarge on at present any farther *.——But I desire we may hear our President's Opinion on this important Subject, who, I perceive, has hitherto continued silent, and will doubtless give us useful Lights in this healing Art.

What Lights *Eugenio* may expect from me, said *Philander*, I cannot say, but he will, I hope, excuse me, if I tell him that I do not think the healing Art much obliged to *him*, for supposing the authorized Practice of its ancient, as well as modern Professors, only a solemn Kind of Quackery, more fit to amuse Men who are well and at Leisure, than to do any real Service to those who are ill, Let me ask him whether the *Art*, supposing it founded on Experience, and a just Knowledge of the human Constitution, or that there is really an Art of curing Disorders belonging to the Mind, as certainly as there is one peculiar to the Body, I say ask him, whether the Art is accountable for the Blunders or the Roguery of its Practitioners, or for its Success. If the Advice be sound, and the Physic good, but the Patient will not take it, we do not impute it to our other Physicians, if the Patient dies. Why then should we acquit these, and blame our moral Practitioners, if *their* Prescriptions fail of Success, through the Obstinacy of *their* Patients?

Perhaps

* See from Page 190.

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perhaps *Eugenio* will say, that this more refined Art is so far defective, as it does not remove this Obstinacy and Refractoriness of the Patients, and render them tractable and obedient ; which it ought to do, as it professes to heal internal Disorders, of which this is not a small one. But I dare say, neither this, nor any human Art whatever, pretends to work Miracles, or to cure Patients, whether they will or not. They must even co-operate towards their own Cure, and honestly apply the Rules offered them, else these must prove as insufficient as a mere Paper-Receipt to expel an inveterate Distemper. The Physicians of both Kinds do little else but observe and assist Nature. She herself is the prime Physician, and, by a strong internal Energy and repeated Efforts of her own, endeavours to cast off the morbid Matter, and perfect a Cure ; towards which Diseases themselves operate, by the inward Commotions they raise, and the Fermentations and other uncomfortable Accidents they produce, in Consequence of which, they sometimes occasion violent Eruptions. Physicians following *her* Footsteps, direct her Operations, strengthen those that are weak, accelerate the slow, restrain or diminish the excessive, and alter them different Ways, as the Nature of the Disease, the Habit or Age of the Patient, and other Circumstances, require or indicate. By thus assisting her Operations, they remove Obstructions, restore the Tone and Balance of the Parts, promote the Freedom of the natural Functions, and, of Course, recover the Patient to his wonted Health and Vigour.

Now, as Physicians generally divide Diseases into two Sorts, the *acute* and *chronical*, I do not know but those of the Mind may be distributed into the same Classes, and possibly require to be treated in a Manner

somewhat analogous. Thus, were one to indulge a Vein of Fancy, in tracing remote Analogies, one might, perhaps, compare those sudden Emotions, or quick Impulses of Passion and Desire, which generally arise from brisk Impressions of present Objects made on the Mind or Imagination, and are almost always accompanied with violent Shocks in the *animal* System; I say, one might compare these to the acute Disorders of the Body, which either quickly kill, or are soon brought to Digestion; for, like them, they have their Fits, Growth, Crisis and Periods, according to certain immutable Laws of Nature, as much as *Fevers*, and *Inflammations* of any Kind. Such one may reckon *Choler*, *violent Anger*, *sudden Fear*, unexpected and excessive Transports of Joy, or Sorrow, *Sympathy*, and all those vehement and immediate *Propensities to Action*, which quickly rise and quickly fall.

To the *other* Classes of Disorders we may reduce *Melancholy*, *Envy*, *Ambition*, *Avarice*, *Vanity*, *Anxiety*, a *Spirit of Revenge*; and those other Dispositions of Mind, which are of a continued Nature; which corrode it, by slow Degrees, and are removed with more Difficulty than the former Kind; in the same Manner as we see it happens in Consumptions, Palsies, the Gout, Gravel, and the like *chronical* Disorders.

As there seem to be some striking and obvious Analogies between the *Causes* and *Cures* of both these Kinds of Diseases, whether *bodily* or *mental*, though I will not answer for their hitting in every Respect; and as one may serve to throw Light upon the other, I shall offer a few Hints to your more mature Reflections, on a Subject which seldom falls under Consideration. I do it so much the rather, because the Operations

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ations of the Mind are subtle and complicated, and need frequent Allusions to material Things, to illustrate and give them more Precision and Compass.

The *acute* Disorders of the Body are generally ascribed, by your Theorists in Medicine, to "A certain Infection or peculiar Constitution of Air or Climate, or to some Impression and Accident from without, or to Errors in the *Non-naturals*, which are unfavourable and pernicious to the animal Oeconomy in general, or to that particular Constitution which is affected by them." When this happens, they tell us, that *Nature* (or, perhaps in sounder Phrase, the great *Archæus* of the World) raises a *Fever*, or *Inflammation* of the Blood and Spirits, by Means of which, as her Engine, she makes a strong Effort, and often succeeds in her Effort, to discharge the morbid Matter, and remove those Obstructions which threaten the farther Disorder, or even the Dissolution of the whole System.

In such Cases, the true *Indication* of a Cure is said to be ; "the keeping that Commotion of the Blood within those Bounds which answer the Design, and correspond to the Efforts of Nature to throw off the morbid Matter." And this is generally done by Evacuations, or Cordials, Rest both of Body and Mind, and Abstinence, except from such Liquids as are adapted to the several Cases, with the Aid of proper Medicines ; and all these suited to the Constitution, Strength, Age, and other Circumstances of the Patient, and of the then prevailing Distemper.

As to the *acute* Diseases of the Mind, or those sudden Gusts of Passion, which raise such violent Emotions within, and are generally accompanied with apparent Symptoms of Disorder in the animal System

they most commonly proceed from "such Accidents, " or Causes of Good or Ill, as affect Mankind in general, or are peculiar to certain Tempers and Constitutions, more susceptible of some Sort of Disorders than of others." In both these Cases, Nature (or its supreme Physician) works in a Way analogous to her Method of Operation in bodily Diseases; for, by Means of a violent Commotion in the whole Frame, she endeavours to repel or discharge whatever is unfriendly, or destructive to the Constitution; that is to say, she exerts her utmost Efforts to prevent, or remove, the Evil that is felt, or the Event that is apprehended as noxious to the Individual, or those with whom he is connected, and whom he holds dear. Thus *Fear*, by the Quickness and Terror of its Emotions, gives the Alarm to Nature, and strongly warns us to prevent the impending Ill. *Anger* produces a Commotion which serves to guard the Patient by rendering him formidable to the Invader. *Pity*, *Grief*, *Public-Zeal*, and all those painful Passions, which arise from *personal* or *public* Distresses, are all strongly repulsive, being attended, with violent Propensities to ward off, or remove, the Evil which threatens the Misery and Destruction of the Patient, or those who are dear to him. But though Nature's Method of putting us upon the Means of our Defence and Preservation, by the Medium of the Passions, is indeed analogous to her Method of expelling peccant Humours by acute Distempers; yet it may be said, that in this Comparison, the Analogy fails; inasmuch as the *natural Passion*, and not the Excess or Disorder of it, corresponds to the *acute* Distemper. Upon the *stoical* Principles indeed the Analogy would still hold good; for the natural Passion was according

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according to them, the Disease, and therefore they were for rooting it out. But perhaps the Analogy may be still carried on, if we remember that *Fear, Resentment, Pity*, and the Like, have their natural Bounds within which they are just and regular, and therefore cannot be called Disorder or Diseases, though they may raise pretty strong Commotions; but when they exceed those Bounds, they produce violent Pains, toss the Mind quite off its Hinges, and defeat their own End. This State of Violence then, and all the Symptoms which accompany it, may be called the *acute* Disease of the Mind, correspondent to that of the Body, Let me therefore correct myself, and say, that it is not the Passion, but the *disproportioned* Degree of it, that constitutes the Disease. This disproportioned Degree has its Pains, its Horrors, its alternate Fits of Joy and Sorrow, Exultation and Dejection, Resolution and Irresolution. These are its Symptoms, which, like the Horrors, Shiverings, and hot and cold Fits of an Ague, indicate the Disease, and determine the Patient to seek a Cure by expelling the peccant Humours, *i. e.* the Excesses of the Passion.

Therefore, the Indication, or Method of Cure, which Nature points out in those *mental Fevers*, is, "To restrain the Commotion they occasion, within the Bounds assigned to it by Nature;" or in other Words, "to proportion its Force to the End for which it was first raised, namely, the preventing or removing those Evils, against which those strong Passions were designed to guard the Society or Individuals." And this Indication will be fully answered, if they are neither *so violent and tumultuous* as to disturb the Judgment or the executive Powers, in preventing the Evil feared, or removing that which is felt;

nor too languid sufficiently to awaken and rouse them for that Purpose.

Now, I apprehend, the surest Way to attain to this due Temperament of Passion is, “*Suspension of Action* ; “*Abstinence* from such Thoughts-as well as Discourses as nourish the gay and pleasing, or gloomy and odious Phantom, that plays before the Imagination ; diverting the Mind to Views of a different and less dangerous Nature ;” (which is like the Revulsion of the morbid Matter from the more vital Parts, and conducting it to, or suffering it to fall upon, those which are less so)——but above all, “the forming just and adequate Opinions of *Good* and *Ill* ; “the Loss or Sufferance of which we fear or feel ;” for upon these depend the just Measure of those radical and primary Affections mentioned by *Constant*, which are the great Springs of Motion in the human Heart. For unless those original Seeds of our Disorders are rectified or kept sound, whatever Cure is attempted to be made, will be *palliative*, rather than *radical*. Thus violent Anger, or sudden outrageous Resentment, may be allayed by restraining, for a While, the Execution of one’s Purposes, or checking its Effusions in intemperate Language, by considering those Circumstances which alleviate the Injury, but especially by turning the Attention another Way, especially to the more generous and alluring Appearances of Mildness, Forgiveness, and Self-Command. Violent Pangs of *Fear*, *Compassion*, and *Sorrow*, may be subdued in the same Way, by examining the true Moment of the *Evil* we dread, or the *Good* we regret ; not dwelling in Discourse or Thought on the mournful or unfortunate Occasion ; and diverting the Mind to other more agreeable Prospects. By such wholesome

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Discussions, steady Restraints, and gentle Repose, the Tumults of Passion are often successfully calmed, and the Mind recovers that serene and healthful State, which is the best Friend to true Gladness and Self-Enjoyment.

The *chronical* Diseases of the Body are generally supposed to arise from "the Obstruction and Indigestion of the Humours, the Neglect of Exercise, a bad Diet and Regimen, and the like Causes, by which the Organs of Circulation and Secretion are so weakened or obstructed, that they are unable to maintain a proper Circulation of their respective Humours." Hence it happens, that Obstructions, Impurities, and other Dispositions, are formed, which variously affect the Body in general, or some of its Parts; and depend upon an infinite Number of Circumstances: Thus the Gout, Gravel, and the like tedious Illnesses are produced.

In those Cases, Nature points out "all such Methods as are proper to open and resolve Obstructions, strengthen Digestion, repair and comfort the Spirits, its principal Instruments, invigorate the Tone of the Vessels, and the Actions of the several Parts, as the genuine Methods of Cure." Therefore, Physicians generally prefer moderate and continued Exercises, Walking, Riding, Bathing, Friction, and other agreeable Motions of the Body, to the most exquisite Preparations of the Apothecary; and withal frequently recommend to their Patients gentle Evacuations, Stomachics, a suitable Diet and Regimen, with all such Diversions as tend to cheer and fortify Nature.

The *chronical* Disorders of the Mind arise from various Causes; sometimes from "the Inaction of its Powers,

" Powers, or the Want of proper Play to the natural Affections ;" at other Times, from " the too great Bent and Application of Thought and Imagination to certain Objects of Desire and Affection, " to the Suppression, or too great Abatement, of " others equally necessary." In general they are owing to " an overgrown Conceit of, and partial disproportioned Attachment to, certain Appearances or " Species of *Beauty, Interest* or *Good*, which is always " attended with a fatal Revulsion of every other Fancy and Passion to the diseased Part." As it often happens, in the Progress of bodily Diseases, that the *acute* Disorders, when permitted to lodge too long in the affected Parts, or when they are treated by unskillful Methods, degenerate into *chronical* ones; as a *Rheum* or *Peripneumony*, are often converted into Consumptions ; in like Manner, the *acute* Diseases of the Mind, if not expelled in Time, or if incautiously treated, swell by Degrees, and fester into the most inveterate Habits. Thus Resentment unresisted, and too much indulged, grows into a settled Revenge ; Jealousy into a cool Malignity ; a sudden Panic into an unconquerable Cowardice, or confirmed Superstition ; an excessive Admiration of Beauty into a languishing, inglorious Passion ; a Fit of Grief, from a particular Disappointment, into a sullen, obstinate Melancholy, or downright Frenzy. As an Example of this, it is generally said, that Disappointments in Love, Ambition, or some such favourite Project, throw into Convents many illustrious Foreigners, in those sudden Tumults of Grief or Anger which they feel on such Occasions. Some of their Orders, particularly the *Carthusians*, among whom those of the best Rank often seek Refuge from the Persecutions of Fortune, having no proper

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Exercise from Abroad ; and particularly the last, being most Part of the Time, secluded from the Pleasure of interchanging, and so of easing their Burthens to each other, grow in Time so moaped and melancholy, that their distempered Minds frequently fall into the Frenzy of Self-Murder. The last Order is said to be particularly remarkable for this Frenzy, though they are exceedingly careful to conceal it.

The general Symptoms of these and most other *chronical* Disorders are, a constant Brooding of Thought over a particular Object, and over all those Circumstances which first raised, and still feed the Passion ; then a Propensity to view every Thing in the Light and Colour of that particular Passion, (even as those who have the Jaundice see all Objects yellow) and to measure every Action and Event by it ; to hate and love as Persons and their Actions are supposed to make for or against it ; and to name no more, a total Dissipation of Thought and Passion with Regard to other Subjects, unless as they are connected with it. From these Symptoms it appears, that the principal and most frequent Cause of these Disorders is, “ a constant
“ habitual Attention of Mind to those Images of *Good*
“ or *Ill, Right* or *Wrong*, which first struck the Imagination, and raised the original Passion.” By frequent Returns of the same Images, or Associations, a *Taste* is formed ; and by the Mind’s continued Action in Consequence of these, it grows ambitious, envious, melancholy-mad : Hence the various Tribes of Lovers, Rakes, Misers, Mad-men, Knaves.

Therefore the natural Indications of a Cure are,
“ to divert, if possible, the Thoughts and Imagination from an intense and continued Application to
“ that *Good*, the Fruition of which we pursue, or
“ the

“ the Loss of which we regret ; or to that *Evil*
 “ which we dread or suffer ; — To abstain from all
 “ those Actions, Exercises, and Conversation, which
 “ nourish our Desire, or confirm our Aversion, which
 “ feed our Admiration or Contempt ;” for every such
 Diversion of Thought, or Abstinence from Action,
 diminishes the Impression of the Object or Image, which
 excited the Passion ; or, in other Words, starves the
 Opinion or Prepossession we had conceived for, or
 against particular Persons and Things, The last In-
 dication is, “ To introduce a more amiable and al-
 “ luring Form or Assemblage of *Good*, in order to
 “ counter-work the Influence of the former Associati-
 “ on.” All this is suitable to the Analogy of Nature
 in *outward chronical* Cases, where she directs us, first
 to remove the peccant Matter, which raised the Parox-
 isms in the over-charged Parts, and obstructed the
 free natural Exercise of the sounder ones ; and then,
 by a proper Regimen and Diet, to spread new Warmth
 and Vigour through the whole System. We shall,
 therefore, best fulfil those Intentions of Nature, with
 regard to the *inward chronical* Illness, “ by lowering
 “ or rectifying the false Admiration of the particular
 “ Good we have pursued, or the Contempt of the par-
 “ ticular Evil we have shunned ; — by forming a
 “ more correct and true Taste, upon which an equal
 “ Ballance of Affection depends ;” — And, Lastly,
 as the Mind has such an extinguishable Love of Ac-
 tion, “ by gradually accustoming it to a Train of
 “ Thoughts, Exercises and Amusements, the most
 “ adapted to break those Associations, which formed
 “ or fomented the Disease, and to rivet the contrary
 “ ones.”

Now,

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Now, is it not agreeable to daily Experience, that cheering Exercises of the Mind, such as Reading, Conversation, Scribbling, Business, Diversions, Entertainments, Jestings, Raillery, and other Effusions of Mirth and Humour are the most proper Means to wear away those tedious Maladies, which have got fast footing by long Indulgence and Habit? Such wholesome Concussions agreeably exercise, and by exercising, repair and strengthen the languid Powers, which were enfeebled by a preying Indolence, or a corroding Application to one Subject, and that of a too irritating or melancholy Kind; and in short, sweeten the sullen Humours, which arose from disproportioned, or disappointed Passions. These Effects are particularly observable in Cases of Melancholly, Dejection of Mind, Indolence, Moroseness, Superstition, Ill-humour, and wherever the soft and languishing Passions are concerned.

As to the more *active* Habits of Passion, such as *Ambition, Avarice, the Love of Pleasure, Fame, and the Like*, it will require a more elaborate and obstinate Course of Regimen and Self-Correction, to remove such inveterate Disorders, and restore Nature to a just Temper. The high luxuriant Images of *Power, Interest, Honour, and Beauty*, must be examined and reduced; those fatal Occasions and Conjunctions, that Company and those other Allurements, which feed the Passion, must be avoided; we must abstain from those Exercises that encreased it; bring in Play more honourable and dignified Forms of *Beauty and Good*; and encourage all such Exercises and Opportunities, as will heighten these in our Esteem and Affection. These Corrections of an over-heated Fancy, will, like gentle Medicines, allay the Inflammation of the affected Parts, and

and put the Mind in a cooler Temper to weigh the true Moment and Worth of Things. Beside, the Change of Exercise and Regimen will turn the Taste and Humour into a better Channel, at once relieve and strengthen the mental Powers, which were strained by intense Action, and by moderating the Passions, too much agitated in the Pursuit of their several Objects, restore the free Exercise of Reason, and just Balance of Affection.—But I shall both explain myself, and illustrate these general and loose Observations, by an Instance I know of a violent Passion for Gaming.

A Gentleman of my Acquaintance, of good Principles and excellent natural Dispositions, having fallen in with a Company of Sharpers, and often frequented the Places about Town, that are most noted for the Resort of such Cattle, happened, at length, to take so extravagant a Liking to Gaming, that for a whole Winter, he could neither eat, drink, nor sleep, for thinking of his favourite Diversion; he sunk every Day in his Health and Spirits, was lost to his Friends, whom he could neither enjoy nor serve, became incapable of Business, useless to Society, and seemed to be in a constant Hurry of Thought, and Fever of Passion; which, in all Probability, would have gone on increasing, till it had worn out his Constitution as well as Fortune, and perhaps terminated in some incurable Lunacy or Madness. But happily for my Acquaintance, he was called down, or rather forced, into the Country by some unavoidable Accidents, and there engaged, at first, much against his Will, in Country-Sports, sober Conversation, and other Employments very different from his favourite one in Town. His Passion for Gaming, for Want of its ordinary Fuel, diminished gradually; his Spirits, no longer jaded with the Violence of the

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Chace in which he had been engaged, flowed more smoothly ; he began to reflect coolly and at Leisure on the Madness which had possessed him, and the Agonies he had endured : He quite abstained from Gaming for Money, and resolved to do so for the future. When he returned to Town, he continued firm in his Resolutions, avoided the Company of his former Acquaintance and never resorted to those Places, where he felt the Contagion first creep upon him. And now he enjoys himself in so serene and happy a Manner, that he uses to liken his present State, when compared with the former, to the Relief one feels upon being relieved from the Torture of the Rack.

Many other Examples might be alledged, to shew, how much proper Kinds of Relaxation, and Exercises of a gentle Nature, those especially which pertain to the *social Passions*, such as *Pity, Friendship, Love of Society, the domestic Charities*, and the like, tend to wear away sullen and inveterate Illnesses, and to restore the regular Exercise of its several Powers and Passions. — But I hope I have said enough to shew the Analogy that runs through Nature, in the Operations of Body and Mind, with Regard to the Disorders of both, and the Method she points out of curing such as are peculiar to each.

This is a short but imperfect Sketch of the *healing Practice*, when applied to the *moral and diviner Part* of our Constitution ; which your own Insight into the particular Cases, that may fall under your Observation, will teach you to apply and improve, with more Exactness and Propriety than I can pretend to advise. As it would be tedious to enter into a more minute Detail, so it is perhaps impossible to establish any general Rules for each Disorder ; at least I fear, it would

require a more extensive and elaborate History of the human Mind, the Laws of its Operations, and the Phenomena which belong to it in the mixed Drama of Life, than any one Man is perhaps able to collect, or rightly to digest and improve, to any valuable Purpose, though he could. Therefore, I refer that Talk to Time and Nature, the best Physicians and firmest Props to any Theory that can be invented; and in the mean While, Gentlemen, leave a fuller Illustration and Improvement of the Art to your farther Enquiry.

We are indebted to *Philander*, said *Simplicius*, for his Sketch of the *healing Art*, because there it is laid out into its different Provinces and Branches of Practice: And though he has given us it, in too short and general a Manner, yet it may serve to prevent quackish Applications, where more simple Methods are pointed out by Nature. I will not offer to dispute the Propriety of his Distinction between *acute* and *chronical* Diseases of the Mind, as well as of the Body. There seems to be a Foundation for it in Nature, inasmuch as we perceive a very great Difference between those violent Perturbations, which are the Effect of a sudden Impression, and carry the Soul forward tumultuously, and almost blindly, into Action, and those more cool deliberate Disorders, that are grafted upon *Judgment*, or *Taste*, confirmed by *Habit*, and so grow into steady Principles of Action. Doubtless such different Cases require different Methods of Treatment. But after all, I am not sure that this Division of the Diseases of the Mind exhausts the Subject. Is not Ignorance a Disease, and a very hurtful one too? Are not wrong Associations, and wrong Measures of Good and Evil, Disorders of the Mind, distinct both from sudden Sal- lies of Passion and evil Habits? Where shall we find
bodily

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bodily Distempers analogous to these? Or what Cure shall we contrive for them? I am not sufficiently versed in Medicine or medical Studies, to be able to judge how far the Analogies co-incide in those *inward* and *outward* Ailments mentioned by *Philander*, or in the Methods of Cure peculiar to each; but, from the imperfect View I can take of the Subject, many Difficulties arise in my Apprehension, and the Cases appear to me so widely different, that the Practice, founded on the above-named Distinction, seems mighty slippery and precarious, reducible to no general Rules, and though really practicable, yet of very uncertain Efficacy.

First of all, I doubt much, whether Nature in all, or most Diseases, either of the *acute* or *chronical* Kind, aims at, or means to accomplish a Cure, by the Process it goes through, or the Efforts it makes, I think I can perceive most of them tending directly to the Destruction of the Patient, and infallibly terminating in it, unless we take the Start of Nature, and expel the Enemy she has let in, ere it be too late. A Cold, an Head-ach, a Pleurisy, unless they are beat off in Time, wear down the Machine apace, and will soon stop its delicate Movements. Consumptions, Gout, Gravel, wear the same threatening Aspect, and declare open War against the Life of the unhappy Patients. At the same Time, by the Symptoms Nature discovers, and the Pains which she inflicts on bodily Diseases, she suggests what is to be done, and enforces her Laws with such awful Sanctions, as impose a Kind of Necessity on the Patient to obey them without Delay. Thus, the Wretch who is tortured with a *Pleurisy*, is compelled to let so many Ounces of Blood, and forbear the Use of strong Liquors, or else he is pricked and almost

stified to Death. A *Squinance*, unless relieved by bleeding, blistering, purging, and the like, will terminate in a Suppuration, or Gangrene, or so fill up the Throat, that one can neither eat nor breathe; or the Disease must, by *Metastasis*, be thrown upon some other Part. And, perhaps this Necessity of doing Something immediately, holds in most outward Disorders, especially of the inflammatory Kind. But is this Analogy carried on throughout? What are the general Laws which Nature observes in inward Ailments? Or with what Sanction does she enforce Obedience to them, and compel us to seek a Cure, in the Way she prescribes? If it be said, that she raises a Commotion within us, and by Means of that, prevents or removes the incumbent Evil; I humbly think, we need to have those Commotions of Passion laid, rather than raised, they being the very Disorder we complain of, or at least some Part of it. In *chronical* Cases, the Difficulty increases upon us. Nature, instead of suggesting or forwarding a Cure, leads us to justify the Malady, and renders us averse to any Remedy. For having been long accustomed to admire a particular Good, to indulge a particular Passion, we are prepossessed against all Conviction of its Insignificancy, and averse to part with that Indulgence, to which we have acquired a peculiar Fondness from Custom, as well as Choice. And this Difficulty is founded on a Law of our Nature, *viz.* "That Ideas which have often started together, shall still continue to accompany each other, so as seldom or never to be found apart *:" So that if one has often annexed Ideas of Beauty or Happiness to the Objects of certain Passions or Pursuits, whenever

* See Vol. I. Page 174, &c.

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whenever these Objects are presented to the Mind, the associated Ideas of *Beauty* and *Happiness* will join the Train. Another Law of our Nature is joined to this, which still rivets the Difficulty, *viz.* "The Law of Habits, which are founded on those Associations of Ideas, and give such Force and Dominion to the Passions, as to render them almost uncontrollable," The Propensity to act in a certain Way becomes, in Consequence of this Law, so strong, and so warped with our very Constitution, that it is almost impossible to eradicate that Propensity, and enure the Mind to a different Track. Thus Diseases which have had a long Footing in the Mind, such as all *chronical* ones, are by the very Law and Constitution of our Nature, rendered, in a Manner, incurable. So different then is the Case of Body and Mind, that, in the Diseases of the former, we are not left at Liberty whether we will be cured or not; we are perpetually urged to seek a Cure by the Agonies we feel, and the Presentations we have of our Destruction. Whereas, in the Disorders of the Mind, it is almost always an essential Ingredient, that we have a Kind of Complaisance in them; are averse to any Method of Application or Cure; and, by an inward Necessity, have the Contagion riveted.

What Method then is to be taken with such voluntary Incurables? How shall the Poison, that has infected the very Springs of Life, and is become co-natural to the Temper, be expelled? I believe we shall need other Kind of Assistance than dry philosophical Receipts, to alter or new-model our Opinions, suspend the old Habits, enure ourselves to new Ones, and try another Regimen and other Exercises. I doubt we must invoke the great *Archæus*, or Physician of Nature, to dispel those Mists of Error, that over-cloud the Judg-

ment ; to break the fatal Enchantment of Habit ; to strengthen the Powers of the Mind, debilitated by Indolence or Abuse ; to inspire us with noble Sentiments and brave Resolutions, and, in short, to re-settle the true Tenour of the Affections, that had been disturbed by Folly and Vice. And indeed, to whom else can we go, but to the great Former of our Nature, in order to have it reformed ? Where else shall we find the bold and skilful Hand, joined with the compassionate Heart, but in him who is at once the Father of Mercies and of Men ?

We should have been but poorly obliged to *Simplicius*, said *Sophron*, for so much magnifying the Difficulties of the healing Practice, with Regard to our better Part, had he not made some Compensation at last ; by pointing out to us a Method of lessening those Difficulties. That the Work will go on most successfully in such good Hands, I make no Manner of Doubt ; but I fear we shall have less Ground to expect the Aid of the supreme Operator, if we neglect those ordinary and human Helps which he himself points out, and, by our Constitution, urges us to seek.

As to his Observations on the Process of Nature in outward Cases, I shall say little, as it is a Subject in which I am but little conversant. That Diseases conspire or operate towards the Destruction of the Patient, I believe will admit of no Dispute ; but then it seems to be as uncontroverted, that Nature does, by some of the Symptoms, not only indicate, but even carry on, a Cure, and never fails to accomplish it, where she is not overpowered by the superior Force of external Accidents, or the Inveteracy of the Disease. Thus, we see it happens in Fevers, Imposthumes, and other Disorders, where by Means of Sweating, Suppuration, and other such Symptoms, she cleanses the Blood, and expels

pels the morbid Matter. Whether the Paroxisma which attend the Gout, and Gravel, and other chro- nical Disorders, subserve the same Purpose or not, I leave to the Decision of those who are better Judges. But one Thing is certain, that numberless Diseases are cured by the mere Force of Nature, without the As- sistance of Medicine, both in our own Country, and in many others, where you shall scarce find any Traces of the healing Art. From which I conclude, that Nature is under the Influence of Laws, by the Opera- tion of which she makes mighty, and often successful Struggles, to baffle the Disease, and therefore is often her own Physician.

But *Simplicius*, not caring to rest his Cause upon this Issue, soon dropped this Part of the Argument, and went on to shew, that how much soever Nature may suggest and forward a Cure in bodily Cases, she has left those of the Mind quite desperate and incurable.—Can he discern, especially after the Hint which our *President* gave us, I say, can he discern no Symp- toms of an internal Necessity, similar to these outward ones, which prompt us, incessantly prompt us, to seek Relief from the Bosom-Plague? He told us, that the Patient was pricked and almost suffocated in a Pleurisy, till he obtained the proper Redress. Are there then no Stings, no Convulsions, no Suffocations within, when a Passion has broke loose and spreads Havoc through the Mind? What does he think of the Shame and Self-Condemnation a Man feels upon having trans- gressed the Rules of Honour and Duty? When one boils with Revenge, Envy, a settled Rancour and Ma- lignity, or even has a thorough Selfishness, and is in- sensible to the Wants and Miseries of Mankind: Oh! then what Labours to conceal the mean and sullen Pas- sions,

sions, and yet what Dread of Discovery, what Sense of meriting, and yet Fear of incurring, the Contempt and Hatred of ones Fellows! Are not these at once strong Symptoms of an unnatural State, and awful Sanctions to the unhappy Patient, violently impelling him, to discharge the gnawing Venom, and cultivate more gentle and humane Affections? Again, let us suppose one entirely governed by an immoderate Passion for *Power* or *Pleasure*, and sticking at Nothing to obtain them, betraying his Friends, ruining her he loves, or rather professes to love, prostituting his Honour and Freedom, and betraying his Country. What a Scene must be acted in that Man's Mind! Good Heaven! What must the Wretch feel from the Struggles of interfering Passions, the Whirl and perpetual Agitations of glowing Desire, the Agonies of Remorse, a Sense of Infamy and Disgrace among all but his immediate Dependents, and the Fears of a future Reckoning? By these inward Pains, similar and yet far superior to those which we say afflict the Body, the Patient must be convinced, that he is in a shattered, disjointed State, and can never be well, till the Passion is subdued, which gave them Birth, and continues to feed them. These inward Symptoms, joined to those outward Calamities, in which these Vices have involved him, such as the Ruin of his Fortune, Health and Reputation, not only require, but compel, and induce a Kind of Necessity upon him, to observe the Method of Cure, which Nature points out to him; namely, the breaking those false Associations, which corrupted his Taste, and perverted his Conduct; and forming that true Relish of Good and Ill, *Virtue* and *Vice*, upon which a virtuous Temper and Conduct depend.—But, says *Simplicius*, the Laws of *Association* and of *Habits*, rivet the Disorder, and prevent almost the very Possibility

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bility of a Cure. Undoubtedly they make it very difficult, yet not quite desperate. To settle a just Method of breaking wrong Associations, and forming right ones, would require much Time, great Pains, and exact Observation; but Nature herself does Something towards it, and I beg Leave to offer a few imperfect Hints concerning her Process.

When any Passion has leap'd the Bounds assigned it by Nature, that is to say, gone beyond our real Wants, or incroached on the Welfare and Happiness of others, it defeats its own End, or in other Words, disappoints us of that very Good which it led us to pursue; and is moreover, by the just Order of Nature, made the Source of continual Disquiet and Vexation. Supposing then that we have associated the Ideas of *Happiness, Content, and Repose*, to a boundless and unremitting *Pursuit of Power or Pleasure*; and have likewise annexed to this Phantom the Prospects of *Friendship, Good-fellowship, Honour among the gay or busy Part of Mankind*; and the Like, no sooner do we set out in the favourite Course, but the jaded Appetites recoil with Satiety and Disgust on us; the Passion is whetted, and yet the Pleasure grows stale by Indulgence; Mankind are regarded by us only as Tools of our Power, or Ministers of our Pleasure; so that, by Degrees, the kind Affections lose their Influence, and, in their Room, suspicious Jealousy, Pride, Envy, and all the rancorous Passions exercise an unlimited Dominion: When this Sisterhood of Furies has once taken Possession of us, then farewell to Peace and Tranquility, farewell to the sober Exercise of Reason, and the sweet Flow of a good Temper. Add to all, frequent Disappointments, Rivalships, Falls, venal Dependence, Servitude, Insolence of Power, Caprice of the

the Fair, Contempt of the Wise and Good, and Fortune and Strength spent in the Chace; I say, put all these together, and then judge, whether such a Course of Experience may not suffice to convince any Person of ordinary Attention, that there is not so strict an Union between *Happiness*, and the Pursuits of *Power* and *Pleasure*, as was at first apprehended. Thus, both the inward and outward Effects of the unrestrained Indulgence of any Passion are *natural Samples*, or *Experiments* of the Falshood of the *Associations*, and serve also to shew, that a contrary disagreeable Set of Ideas accompany them, as certainly as those more pleasurable ones, of which we thought them entirely, or principally composed. Are not such Calamities, therefore, warning Alarms to us, that we are upon a false Scent, that we have maimed our Constitution, and must change our Temper and Conduct, in order to better our State? Do they not shew us both Sides of Objects, teach us to observe the Consequence of our Conduct, and trace our Mistakes and Misery to their true Source, the *false Opinion* we had formed of Good and Evil? Are they not strong experimental Proofs, sufficient to satisfy any Man who will think at all, that his Mind must continue the Seat of Remorse and Pain, and can never regain true Serenity, till he keep his Desires within the Bounds of Innocence and Virtue, and sacrifice every Gratification incompatible to these?

“ Thus *Nature* is a *subordinate* Physician to the
 “ *supreme* One, and *Experience* stands by, as her
 “ faithful Companion and Assistant, to carry on the
 “ Cure; which is accomplished sooner or later, ac-
 “ cording to the Strength of the Disease, the Dispo-
 “ sitions of the Patient, and that complicated Variety
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“of Circumstances from without, as well as from
“within, which forward, or retard, his Recovery.”

Many Instances might be given of the wonderful Force of those inward Compunctions and Horrors, that sometimes possess a guilty Mind, and are awakened there by the most unexpected Circumstances. When these are once let loose upon the unhappy Patient, the beloved Associations of *Interest*, *Power*, or *Pleasure*, burst asunder, like Bubbles of Air; the whole Scene of his past Life rises full to his View, and appears big with Extravagance and Frenzy; the *base* or *wicked* Part he has acted, stares him in the Face, nor can he find any Relief from those Stings of Remorse which pierce his inmost Frame, till he has disclosed his Guilt, expelled the exorbitant Passion, and becomes sensible to more worthy Sentiments and Affections.

I dare say, Gentlemen, your Acquaintance with History and the World, will suggest to you many Examples of this Kind, in which it must be confessed, that the Hand of the sovereign Physician of Nature is very conspicuous. I shall beg Leave to mention one, because it is a true Story, and happened in a neighbouring State, not many Years ago.

A Jeweller, a Man of a good Character and of considerable Wealth, having Occasion, in the Way of his Business, to travel at some Distance from the Place of his Abode, took along with him a Servant, in Order to take Care of his Portmanteau. He had along with him some of his best Jewels, and a large Sum of Money, to which his Servant was privy. The Master having Occasion to dismount on the Road, the Servant watched his Opportunity, took a Pistol from his Master's Saddle, and shot him dead on the Spot. Then rifling him of his Jewels and Money, and hanging a large

large Stone to his Neck, he threw him into the nearest Canal. With his Booty he made off to a distant Part of the Country, where he had reason to believe, that neither he nor his Master were known. There he began to trade, in a very low Way at first, that his Obscurity might screen him from Observation, and in the Course of a good many Years, seemed to rise by the natural Progress of Business, into Wealth and Consideration; so that his good Fortune appeared at once the Effect and Reward of his Industry and Virtue. Of these he counterfeited the Appearance so well, that he grew into great Credit, married into a good Family, and by laying out his hidden Stores discreetly, as he saw Occasion, and joining to all an universal Affability, he was admitted to a Share of the Government of the Town, and rose from one Post to another, till at length he was chosen Chief Magistrate. In this Office he maintained a fair Character, and continued to fill it with no small Applause, both as a Governor and a Judge; till one Day, as he sat on the Bench with some of his Brethren, a Criminal was brought before them, who was accused of having murdered his Master. The Evidence came out full, the Jury brought in their Verdict that the Prisoner was guilty, and the whole Assembly waited the Sentence of the President of the Court, (which he happened to be, that Day) with great Suspence. Mean While, he appeared to be in an unusual Disorder and Agitation of Mind, his Colour changed often; at length he arose from his Seat, and coming down from the Bench, placed himself just by the unfortunate Man at the Bar, to the no small Astonishment of all present. "You see before you," said he addressing himself to those who had sat on the Bench with him, "a striking Instance of the just Awards
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" of Heaven, which this Day, after thirty Years
 " Concealment, presents to you a greater Criminal
 " than the Man just now found guilty." Then he
 made an ample Confession of his Guilt, and of all its
 Aggravations, particularly the Ingratitude of it to a
 Master who had raised him from the very Dust, and
 reposed a peculiar Confidence in him ; and told them
 in what Manner he had hitherto screen'd himself from
 public Justice, and how he had escaped the Observati-
 on of Mankind, by the specious Masque he had wore.
 " But now," added he, " no sooner did this un-
 " happy Prisoner appear before us, charged with the
 " same Crime. I was conscious of myself, than the cruel
 " Circumstances of my Guilt, beset me in all their
 " Horror, the Arrows of the Almighty stuck fast with-
 " in me, and my own Crime appeared so atrocious,
 " that I could not consent to pass Sentence against my
 " Fellow-Criminal, till I had first impannelled and
 " accused myself. Nor can I now feel any Relief from
 " the Agonies of an awakened Conscience, but by re-
 " quiring that Justice may be forthwith done against
 " me, in the most public and solemn Manner, for so
 " aggravated a Parricide. Therefore, in the Presence
 " of the All-seeing God, the great Witness and Judge
 " of my Crime, and before this whole Assembly, who
 " have been the Witnesses of my Hypocrisy, I plead
 " Guilty, and require Sentence may be passed against
 " me as a most notorious Malefactor." We may
 easily suppose the Amazement of all the Assembly, and
 especially of his Fellow-Judges. However, they pro-
 ceeded, upon his Confession, to pass Sentence upon
 him, and he died with all the Symptoms of a penitent
 Mind ; an exemplary Instance of the fatal Effects of
 an exorbitant Passion, and the tremendous Justice of
 Vol. II. I i Providence,

Providence, in detecting one of the most cool and artful Villains, after such a long Concealment !

I do not pretend to build any general Conclusions on such extraordinary Cases, All that I would argue for, is, that there are many Instances of Minds labouring under Disorders, whether *acute* or *chronical*, in which they are compelled, by as pungent and irresistible Pains as those mentioned by *Simplicius* in bodily Cases ; [I say, incessantly compelled, to seek a Change of their State, of which Pains they can never totally rid themselves, but by removing those Disorders which produced them. If some Constitutions are so callous as not to feel them, or so obdurate as to resist their Influence, this is no more than what happens in some bodily Distempers, where the Patients are so indolent, or so wilful, that they chuse to continue ill, rather than apply the proper Means of Cure.

But I am afraid, Gentlemen, I have detained you too much longer than I intended, in endeavouring to answer *Simplicius's* Objections, that we must refer the farther Consideration of the Subject to another Evening. The Company agreed to *Sophron's* Proposal, and broke up.

DIALOGUE

DIALOGUE XX.

AS *Philander* has given us so agreeable a Taste of sound Practice, built on a true *Pathology*, or Theory of the different Kinds of *mental Disorders*, we must insist, said *Hiero*, upon a more particular Explanation of his general Doctrine, and beg to hear a few of the most obvious and easy Rules of Practice. In this Request, I hope, I shall be seconded by the Rest of the Company.

The Request being warmly enforced, *Philander* after a short Silence, said smiling;

I find, Gentlemen, it is a dangerous Thing to start any Game, in such a Company as this, unless one has a Mind to follow it. If I have really done what *Hiero* pretends, one would think it were Merit sufficient to exempt me from any farther Trouble in the Chace, at least enough to provoke him, and my other Friends to join in it; from which Concurrence we might expect better Entertainment upon the Whole. But should I engage in it in good Earnest, I am afraid it would prove not only laborious, but a very tedious Pursuit. For if that be true, which *Constant* observed; and which indeed seems very probable, that the various Passions and Diseases of the Mind, whether of the *acute* or *chronical* Kind, are to be traced up to our *sovereign Taste of Happiness*; or what we call *Good* and *Ill*;—if this *Taste* depends principally on those *Images* of Things, or *Associations of Ideas* we have been accustomed to form—and if these have their chief Seat and Empire in the Regions of the Imagination, that

Laboratory of the Soul, in which the various Forms of *Beauty* and *Good* are refined, compounded, separated and prepared, for setting the active Powers in Motion ; I say, if this be the Case, then in order to the digesting a just System of the *healing Art*, it would be necessary to give a *Theory* of the *Imagination* ; to deduce the *Laws* and *Powers* of *Association* ; and to trace those Causes, whether *external* or *internal*, more *immediate* or more *remote*, which influence our Views and Passions, and form our Manners. But the laying open, in this Manner, the most mysterious Movements and delicate Operations of the Mind, would require a thorough Insight into *human Nature*, and, as I observed in our last Conversation, a long and attentive Experience of the complicated Phenomena of *human Life* ; and therefore, I am afraid it would prove too bold and tedious an Enterprize, to attempt it in a loose Conversation.—All I shall pretend to do, will be to draw together a few Rules from some of the most obvious Experiments which have been made, and from certain Forms of Practice used by the most celebrated Masters of the Art. These may possibly suggest some useful Hints for our own private Regimen, but I do not suppose that they will extend to that infinite Variety of Cases which may befall the variable Constitution of frail and fallible Mortals.—I hope, Gentlemen, you will excuse me, if I talk in a magisterial Stile, since you have put me upon prescribing in Form.

Let the distinct Species or Characters, the various and yet peculiar Symptoms and Appearances of the Disease, be carefully examined, that it may be accurately ascertained, and that you may distinguish what is the Effect of Constitution or natural Temper, from what

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what is adventitious, or owing to extrinsic Causes and Accidents. If the Disorder be interwoven with the original Constitution, you may moderate and allay, but can hardly expel it intirely, or new-model the Constitution. Thus, if a Man be naturally choleric, effeminate, or cowardly, there are certain Charms by which you may sooth, exalt, and fortify Nature; but to master it altogether, is a Work, I doubt, too arduous for human Skill.

*Fervet Avaritia, miseroq; Cupidine Pectus?
Sunt Verba, & Voces, quibus hunc lenire dolorem
Possis, & magnam Morbi deponere Partem,*

“ Does Jealousy of Want, or real Need,
“ Or Thirst of Wealth insatiable Torment
“ Your sickly Thoughts? Soft Words may be applied,
“ Lenient of Grief, with Power to cure or ease
“ The Fever of your Soul. ———

If the Distemper has proceeded from external and accidental Causes, there is a Probability of removing it altogether. If for Instance, the Infection has arisen from certain Mistakes in Education, or wrong Principles, it may be cured by rectifying these, and giving the Mind better Information.

Observe, accurately, the *Seasons* of the Disease; at what Age, for Instance, it seizes the Patient, and at what Seasons, whether in Times of Prosperity or Adversity, of public or private Calamity, of Health or Sickness: For these I would call the *moral Seasons*, which greatly affect the Disease, by strengthening or weakening it; a strict Attention to them, is of consi-

derable Use both in ascertaining its Species, and indicating the Manner of Cure. There are Disorders incident to a certain Age, to *Youth*, for Instance, which a maturer Age and cooler Reflection will cure of themselves, without any other Application. If your Patient is involved in Misfortunes which do not crush the Mind, it is much easier to apply a Remedy at that Time, than while Fortune smiles upon him; for he is then more mild and tractable, and his Reason, as well as *moral* Feeling, is then more *acute*. Therefore, urge him home, with Application suited to his Case, and the Process of Cure will go on more successfully. Indeed in Cases of Melancholly and Dejection of Mind, which arise from certain Misfortunes, the Cure of a particular Disorder, as *Superstition*, for instance, will be more difficult and precarious on that Account; and therefore the Business of a wise Physician, in such a Case, will be, to introduce a more serene and placid State of Mind, or to assist and point out to his Patient a Method of bettering his Circumstances, an agreeable Change in which will render him more open and flexible to Conviction and Persuasion. Again, tho' the Disease may appear to have more especially a *moral* Cast, yet it may arise chiefly from external Indisposition. This must be carefully separated from what is the Effect of Temper and irregular Passions. In the former Case the Patient had best consult his ordinary Physician, whose Advice, will be of much more Avail than the most elaborate *moral* Prescriptions. But of this Sort enough was said by *Constant* formerly. Of them one may say what *Dr. Prujean* told his fair Patient's Father, who consulted him, in a Case, where Love was at the Bottom, "That in all his Books he knew
" of no Cure for his Daughter's Case."

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There are likewise certain Times, or delicate Con-
junctures, in which Nature is best disposed towards a
Change; for Instance, when a Disappointment or Check
in the Patient's Pursuit, or the Shame of his Fault, or
a particular Flow of Good-Humour render him more
flexible, apter to feel and confess his Exorbitancies,
and more willing to amend them. Cherish and endea-
vour to fix those Seasons, by steady Resolutions, firmer
Promises, and Exercises suited to them. Such happy
Minutes often happen in Company, when the social
Spirit runs high, and amidst the warm Effusions of the
Heart. Improve these to apply the Cure: They are
swift and not to be recalled.

Endeavour, from an exact Observation of the Symp-
toms and Effects, to trace the Disease to its Causes, at
least the *immediate* and *proximate* ones; for these are
generally obvious enough, and lie much more open,
than such as are *remote*, which it's harder to trace,
because of their subtle and distant Connections. From
these the best Indications of a Cure are to be drawn.
Then apply Remedies, whose Qualities and Operation
will have a contrary Effect. If, for Instance, the Dis-
ease has arisen from bad Habits, you must endeavour
to expel it, by accustoming your Patient to a Series of
Actions, the very Reverse of those by which the ill
Habit was acquired and strengthened. For as the bad
Habit or Temper was contracted by Exercise, it is by
contrary Exercise, that it must be unlearned. Thus
Selfishness, which is one of the earliest Dispositions
Children are trained up in, and proves the Source of
manifold Vices and Calamities, is generally formed by
an early and unrestrained Indulgence of their several
Appetites and Passions, and their never having been
denied or crossed in any Thing—by humouring their
Vanity

Vanity with excessive and indiscreet Applause; their Taste of Pleasure by a solitary Luxury; their Lust of Power by a fond Partiality, and Complaisance to all their Faults and freakish Humours. They must therefore be weaned from the *selfish* Habit gradually, by first enuring them to smaller Instances of Self-denial, then to greater; Sometimes by denying, and at other Times, by yielding to, their Desires in lesser Matters, to gain upon them in others of more Consequence; by making their Selfishness disappoint its own Ends; but especially by giving them a Taste of Liberality and Generosity, and engaging them, according to the Rules formerly prescribed by *Hiero*, in frequent Acts of Humanity and Friendship; which will gradually unbind the contracted selfish Principle, and let loose the kind Affections to act more at large.

If the Distemper has proceeded from mistaken or narrow Notions of *Interest*, *Advantage* or *Gain*, suppose *Wealth*, *Power* or *Preferment*, these must be corrected; and the Patient's Views enlarged, but how is this to be done? By putting the Patient, if he is at all willing to listen to Reason, upon examining this, more or less complicated Form of *Interest*, which he pursues, of what Ingredients it is composed, whether of *natural*, *moral* or *mixed* Goods; what is their separate, or accumulative Value; or how far they conduce to Happiness. In order to determine this, with more Exactness, let him weigh carefully, how far the essential Properties or Characteristics of *Good* or *Happiness* belong to that Species of it, which he courts, viz. Whether it may be properly called his own—his independent of others, and of the uncertain Accidents of a variable Life,—and consequently, entirely unprecarious,—within the Compass of his own Power,—

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which may be enjoyed by him at all Times—and every where,—without forfeiting a greater Good,—truly satisfying—and which over-balances the Ills that may accompany it.—But, though upon a fair Trial, it should not be able to stand this Test, but appear deficient in several Articles, yet habitual Attention to the *Idea* may have made it so considerable, and a long Pursuit of it rendered the *Taste* so predominant, that this Review shall not be sufficient to undo the Habit founded on it, or to engage the Patient in a more rational Course. Therefore it may be farther necessary to recollect, by what Process or Chain of Accidents, Education, Studies, Business, Fortune, Friendships, Connections, and other Circumstances, such narrow Views, and so perverse a Taste of Good, have been formed; and then to proceed in counteracting those by similar Principles, yet of an opposite Genius and Tendency, and by bringing Views, and Passions of a nobler Kind of Play, first to counter-work, and then to supplant their Influence. As some Natures are peculiarly sensible to Praise and Honour, I would employ this Principle to correct or reform certain Dispositions, particularly the *selfish*, the *ambitious*, the *vain*, the *lazy*, and the *timorous*. Let their Fondness of Applause be directed to right Objects, or to an honourable Sphere of Action; and then praise, discreetly tempered, will serve only to quicken their Motion towards Virtue. Proposals of Honour and Applause, in Consequence of Diligence, Manhood and Resolution, often presented in real Examples, and offered in Part, as in Earnest of large Tributes, will be seasonable Spurs to prompt the *slothful*, and Supports to inspire the *timorous*. But singular Delicacy must be used in the Application of such a Cure: For an indiscreet Dose of
it,

it, like too strong a Perfume, will over-charge and annoy the Constitution ; but if given in Measure, like some grateful Odour, it will cheer and exhilarate the Spirits. To speak more plainly, I would not praise any, especially Children, for their natural Talents, whether of Body or Mind, or any outward Advantages whatsoever, their Strength, Beauty, Wit, Memory, or Superiority to others in any Perfection, and far less for the Goods of Fortune ; but for their Diligence, Regard to Truth, the Justness of their moral Sentiments concerning Good and Ill, the Goodness of their Temper and Conduct, For Applause, on the Account of the former, will put them on a wrong Scent, and must infallibly swell the Mind with Pride and Vain-glory ; and, of Consequence, nourish low and ungenerous Principles of Action, highly derogatory to the Merit and Lustre of Virtue. These Disadvantages can never be compensated by any Improvements made in such Talents ; whereas that Praise which is referred to moral Qualities and Actions will not only prevent the most unnatural and dangerous Associations of Ideas, especially in the Minds of young Persons, who are apt to place a great Value on those Things they hear much commended ; but likewise nurse and cherish the rising Seeds of Virtue, by confirming them in the Esteem of it ; and will make them, in due Time, honest Friends, good Citizens, zealous Patriots, and what the *Spectator* pleasantly calls, *Heroes* in domestic Life.

I wish, said *Constant*, begging leave to interpose a Word, this last Prescription were more minded than it is, in the Business of Education, especially by those who preside in the Education of the Fair-Sex, and by those too who profess to be their Admirers. To annex Ideas of Merit, or, which is the same Thing, to be
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lavish of Praise and Compliment, to any Thing but Virtue, or good Conduct, is to mislead and corrupt the Mind. There are two Kinds of *Pride*; the first, where we ascribe Merit to ourselves, on Account of the Gifts of Nature or Fortune; the second, where we over-rate our own Merit, or set an higher Value than we ought, on any Quality we possess, or fancy we possess. The first Kind is owing to a wrong Association of Ideas, which is, for the most Part, formed in Children, by praising them for some Things that do not deserve Praise; as for their fine Cloaths, an handsome Face, genteel Address, and the like transcendent fine Qualities. The Mischiefs of this wrong Association are innumerable; it enters into every Part of our Conduct; we impose, and are pleased to be imposed on, by others, in almost every Instance; we praise this Man's fine Taste, the other's Wit, his Shrewdness, his Politeness or rather his Servility of Manners, till we descend even to his Vices and Follies, so they be but fashionable. And what wonderful Encomiums do we bestow on his fine Gardens, noble Houses, elegant Furniture, splendid Equipage, and a thousand other Gewgaws, all inimitably fine, and to be sure, most undoubted Badges of illustrious Merit!—But when the Ladies are in question, with how many *fine* Things are *they* set off? Says *Eugenio*, who can describe their Shape, their Face, their Air, their Gate, their Taste of Dress? All enchanting, all divine! Who would not admire, I believe I should have said, adore such divine Creatures? In short, I believe one half of the Vices and Follies of the Sex, are owing to such wrong Associations. Let their Partners in Guilt share in the Blame.

Eugenio was going to reply, when *Philander*, smiling, resumed the Discourse; I thank *Constant*, for his

Remark

Remark, in which I see no Reason why *Eugenio* should think himself interested, for all his Friend has said, and shall go on to suppose the Mind inflamed and disordered by some other wrong Associations ; for Instance, a false Species of Pleasure, which is generally a very *mixed* Form. How is it possible to undeceive the unhappy Patient, and allay the Fever of Desire, which boils in every Vein, but by the same Kind of Regimen with that before proposed ; *viz.* by separating the Parts of which the pleasurable Phantom consists ;— shewing what it has of its own, and what it borrows from another and nobler Class of Pleasures ;— fairly calculating the Pains necessary to the Purchase, those that accompany it, and in which it terminates ;—and what Pleasures it robs us of ;—but especially by presenting a more august and generous Kind of it, which is neither ushered in, nor attended with such Pains, and clogged with none or fewer of those Inconveniencies that abate the other Kinds. By those and the like instructive Methods, in which the Appeal must be made to the Patient's own Experience and Feelings, you must endeavour to expose the false *Species* which he admires, and shew that the Admiration itself is wrong and ill-founded, or that the Passion built upon it is faulty, in some Respect, either as it leads him to wrong Measures for gratifying it, or diverts him from nobler Pursuits.

Again, if the Mind be troubled with *Superstition* and religious Panics, those Errors and Prejudices, from which they originally sprung, must be detected ; the *Deity* must be represented in a fair and true Light, possessed of a perfect Excellence, of that impartial and universal Goodness, which renders him supremely amiable, and creates Confidence and Trust, instead of

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Aversion and Dread,—his Works must be vindicated as perfectly good ;—his Administration must appear the Result of consummate Wisdom and Love ;—and his Service be exhibited as sober, rational, and altogether benign ; and then those Phantoms of Suspicion and Terror, which haunted the Mind will vanish with the false Opinions that raised them.

But if this dark and sullen Disease has arisen from a blacker Source, the Perverseness and Malignity of the *Heart*, rather than the cloudy Notions of the *Head*, the Cure must penetrate much deeper, and you must begin with cleansing and repairing the Constitution, before you can expect to remove those gloomy Passions, which seldom fail of harrassing a Mind at Variance with itself, and in a State of Hostility with all around it. In this View then, it is rather to be considered as a Symptom or Concomitant of another Disease, than a distinct one by itself, and so must undergo the Fate of its Parent.

Is the Disorder the Effect of Severity in the Parents or Masters? Then Sweetness, mild Treatment, and other Cordials, must be used, to encourage and embolden the Patient, and raise his dejected Spirits. Or has excessive Indulgence and paternal Fondness enervated his Mind, and made him petulant, and imperious? He must be restored to Hardiness and Modesty by a firmer and more equal Conduct.

Before *Philander* proceed any farther, said *Simplicius*, I beg he will allow me to desire one Thing of him.

Pray what is that, said *Philander* ?

I observe, replied *Simplicius*, that, in this Course of moral or spiritual Medicine, which our *President* has gone through, he has strongly recommended an

accurate Attention to those *Symptoms*, which accompany or belong to the Disorders of the Mind, as a necessary Step towards the facilitating their Cure. Now will *Philander* be so good as to let us a little more into his Meaning, and explain, by an Example, how that Observation is to be taken, and the Purpose it may serve. I know it is absolutely necessary in bodily Cases, and answers excellent Ends, and therefore want to see its Use in the Diseases of the Mind, which are full as interesting.

It is no hard Matter, said *Philander*, to satisfy *Simplicius*, how the Thing is to be done, and for what Purposes it serves. But it is a more difficult and delicate Business to make an exact Judgment, and take a true Register of the peculiar Symptoms which belong to each Disease, and distinguish it from all others. In general, by attending to the Symptoms, we discover the Genius and Causes of the Disease, and the Methods which Nature takes to subdue and expel it; and by these Means are taught the most effectual Way to second her Intentions in the Recovery of the Patient. For those very Symptoms, as *Sophron* well observed formerly, are the salutary Efforts and Struggles of Nature, whether they are more secret or more open, by which she endeavours to disengage herself from the oppressive Load, and indicates a Cure. So that a faithful Register of these must be the truest Key to unlock the Secrets of Nature, and fulfil her Intentions. But you will perhaps better understand what I mean by taking a particular Instance; and let *that* be the Disease or Passion of *Jealousy*. It begins with faint Suspicions, weak Fears of some Affront or Injury to one's Love, then stronger, and gradually stronger still; these grow from slight Presumptions, and are confirmed

confirmed by Degrees, by little accidental Coincidencies of Time, Place, or other minute Circumstances: Reports or Surmises suggested from different Hands, especially if they appear without Design, and rise above one another, or add Something new, greatly strengthen the Suspicions, and these sink so much the deeper into the Mind, if it is in a State otherwise violently moved, passionate or melancholic, depressed in its Circumstances, or particularly acute in its Perceptions at the Time, inflamed by Liquor, or enlivened by Company. The Patient begins now to see every Thing in the blackest Colours,—dwells on all the little Circumstances that confirm the Passion,—aggravates them beyond their due Size and Proportion;—then follow sudden Starts and Sallies of Thought and Passion;—dreadful Suspence between Fear and Hope,—Suspicion and wonted Confidence succeed quick to each other;—eager Desires to be satisfied, and to have his Suspicions confirmed, yet Horror at the Thought, mixed with pleasing Illusions that all may be a Dream;—Fluctuation of Opinions and Designs,—But when Suspicion is ripened into Assurance, then follow Aversion, keen Indignation, dire Hate, an eager Propensity to Revenge, with strong Intervals of Love and Passion between, like the hot Fits of an Ague, which succeed the shivering and cold; these usher in desperate Resolutions, which are soon succeeded by quick Convulsions of Remorse and Horror. At length, the Creature being wrought up to Fury by this Tumult of opposite Passions, is capable of attempting any Thing, and the Passion is seldom soothed or laid, but by the Destruction of the Persons who were the unhappy Occasions of it; or else having spent itself, by the Violence of its Ferment,

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it subsides at length into a cool Hate, or perfect Indifference. This, Gentlemen, is a Sketch, but I confess a very rude and imperfect one of what I meant. But from the gradual Workings of Nature, during the whole Process of the Passion, we may deduce the genuine Indications of a Cure. *Jealousy* generally takes place, where there is a strong *Love*, and is more or less violent, in Proportion to the Strength and Fervour of that Passion. As Nothing can satisfy it short of a Return of Affection, so it can bear no Rival; Nature intending by this to bind the *moral Connection* the faster, for the surer Propagation and Support of Society: Whenever, therefore there is any Appearance of a Breach in this Connection, the Imagination takes the Alarm, and brooding over the real or supposed Injury, produces that violent Convulsion we call JEALOUSY, which is but the Frenzy, or the Corruption and Excess of Love, seeking to recover and be entirely re-united to its natural Object, from which it was, or thought itself divorced by the apprehended Infidelity. Two Indications, therefore, seem to rise out of the Disorder. The *first* is to disabuse, or undeceive the unhappy Patient, by a fair and careful Examination into those Circumstances or Presumptions, which gave Birth to the Passion. The *second* is, to endeavour to revive and dwell upon those Impressions of *Honour, Worth, or Friendship*, which created the first Attachment to the Person beloved, and by that Means to kindle a-fresh the ancient Love. Whatever contributes to introduce this, like a balsamic Infusion into some festered Sore, allays the unnatural Heat, and sweetens those corrosive Humours that infected and preyed upon the Temper, As in Hypochondriac Cases, the Spirits are supposed by some to flow with an unequal Course, and light upon some

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some tender or debilitated Part, where Nature is least able to bear the Shock of such an unusual Flow; so in the Passion of Jealousy, the whole Current of Thought and Imagination, running in the Channel of the supposed Affront, rests upon that tender Passion of Love, rankles it to an excessive Degree, turns every Incident into the Colour of the Prepossession, and exalts Desire into Frenzy and Hate. But the diverting the Thoughts from that dark Side to fairer Views of the Object, and the introducing a more gentle and healing Passion, makes a Revulsion of the acrimonious Humours, and turns the Current of the Mind into the accustomed Channels of Confidence, Friendship and Love.

If our President will give me Leave, said *Eugenio*, I will tell you a Story, that relates to the very Subject we are upon, and which the Observations he hath made bring full into my Mind. I believe, when the Company hears it, they will think it a pretty strong Confirmation of his Remarks on the Disease now named, and the Methods of its Cure. I had it from good Authority when I was Abroad, and you may depend upon it as an Account of a real Transaction.

A petty *Italian* Nobleman, who lived in a little Village in the Neighbourhood of *Florence*, had been happy many Years, in the Possession of one of the fairest and most virtuous of her Sex. He was a Man of good natural Parts, and had an high Sense of Virtue, with very strong Passions, which the servile Dependance of his Vassals, and the Authority he had been accustomed to exercise, without Controul, within his own small Principality, conspired still to heighten. His good Sense was moreover clouded by an unsufferable Vanity; so that when he had got any Whim or Prepossession into his Head, it was next to

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impossible to cure him of it. He was exceedingly fond of his Wife, nor did she fail to make Returns with equal Tendernefs and Delicacy : Yet notwithstanding this, he began to entertain Suspitions of her Virtue. He would sometimes look at her with an extatic Tendernefs, and, after the most endearing Careffes, turn from her with Sullenness, as fancying she had received them coldly, or at least not with that Transport of Passion he expected, or thought they deserved. Sometimes he would toss and roll about all alone in his Bed, as he himself afterwards confessed, revolving her whole Behaviour of late, putting the strangest Construction on every Word and Action, and interpreting her most innocent Smiles, which she scattered without thinking, on all his Friends who came to his House, into Designs of Allurement or Conquest. Thus would his Thoughts boil, and his Passions ferment into Frenzy, and then would he start from his Bed, and run about the Room in a Whirlwind of Fury, with ghastly Looks, and Eyes rolling like a Madman's. He had for some Days and Nights continued in this uncomfortable State, when one Night returning Home pretty late, flustered with Liquor, he found his Door shut; he knocked hard, but could not, for some Time, get Entrance, which made him continue knocking without Intermission. At length he was let in, and as he was going up Stairs, he found one slipping softly by him, as afraid of being discovered. Immediately it struck him that this was his Wife's Gallant. He called aloud several Times for Lights, hoping to make some Discovery, but as it was a pretty While before they were brought, the Stranger had Time to make his Escape. This confirmed *Thymander's* Suspitions, and made him dart like Lightning into his Wife's Apartment. She seemed to be, and really

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really was, much surpris'd at the Noise that was made, and the unusual Disorder and Fury in which her Husband appeared. Without hesitating a Moment, *Thymander* pulled her out of the Bed upon the Floor, and, as if her Guilt had been certain and notorious, poured forth a Storm of Reproaches, accompanied with a Volley of Oaths and Menaces. The Composure of *Sobrina's* Appearance and Behaviour, joined to the most solemn Protections of her Innocence, made no Impression on her frantic Husband. Equally unmoved with her Tears and soothing Language, he hauled her about, beat her unmercifully, and then left her for dead. Being returned to his own Apartment; he ran up and down like one distracted, tore his Hair, beat his Breast, foamed at the Mouth, roared aloud, as if he had been on the Rack, blasphemed against Heaven, cursed his Wife as one of the most abandoned, and himself as one of the unhappiest Wretches that ever lived. In this Manner did *Thymander* pass the Night. Next day the same dreadful Scene was in some Degree acted over again. After various black Designs, and a thousand Convulsions of Thought, his Mind fixed at length upon a terrible Way, being assured of *Sobrina's* Guilt. There was a young Gentleman of *Florence*, of a good Family, but small Fortune, who came to the Country for the Benefit of the Air, and used sometimes to visit in the Family. As he had an agreeable Person, and was very soft and engaging in his Manners, *Thymander* suspected from the e, and other trifling Circumstances, that he was the Person who carried on the supposed Correspondence with his Wife. To him therefore he commanded *Sobrina* to write a Letter, which he dictated himself, in an obliging Strain, inviting him to a private Interview. He withal ordered her

her to entertain *Timocles* with great Frankness and Civility, and to make him an Offer of what Money he might have Occasion for, while he continued in the Country. At the same Time he drew out a Poinard, made her feel the Point of it, and told her, that he was resolved to be a Witness of their Interview behind the Arras; and, if from their Behaviour, he could discover the least Symptoms of Guilt, he would send them both to the Devil, as the just Reward of their damned Crimes. *Sabrina* told her unhappy Husband, with a noble Assurance, that, having appealed to Heaven for the Vindication of her Innocence, she willingly left her Cause to their common Judge, and would rest its Decision upon the Issue he proposed.

The Letter was sent; and between that and the Time of the Affignation, *Thymander* took Care that no other Message from his Wife should reach *Timocles*, to put him on his Guard. At length the awful Hour of Trial came; *Thymander* took his Station, and, through an Hole in the Arras, observed what passed between *Timocles* and his Wife, we may believe with dreadful Suspence. *Sabrina*, putting on a smiling Air, received *Timocles* with an easy Frankness, desired him to sit down, and asked him wherein she could serve him, during his Stay in the Place. *Timocles* thanked her in an handsome Manner, but said he did not know any Thing in which he should need to trouble her while he staid in the Country. *Sabrina* still insisted, that if he had any Occasion for Money or Bills while he continued in their Neighbourhood, he might freely command her. *Timocles* seemed a good deal surpris'd and out of Countenance, at such unexpected Frankness and Generosity; yet behaved with great Distance and Shew of Respect, acknowledged her Kind Offers in

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very obliging Terms, which if he had occasion for, he would gratefully accept, but had no Prospect at present of giving her any Trouble.—Then rising up, he took his Leave in the most respectful Manner, without a single Word or Look, that could fix any Suspicion of the least previous criminal Intimacy. *Sobrina* behaved all along with an amazing Composure, or rather a Kind of serene Majesty, in which there was Nothing fearful or forward, forbidding or inviting, being supported by a full Consciousness of her own Innocence, and an entire Resignation to the Will of Heaven. When *Timocles* was gone, the Husband came forth from his Lurking-place, and confessed, that hitherto indeed he had discovered Nothing that could fix Guilt upon her, but that he must make a farther Trial of her, before he could admit her to his former Confidence and Love.

While Things were in this Crisis, *Sobrina* who could not bear that the Affair should continue in that fluctuating and doubtful State, sent for a Priest, who belonged to a neighbouring Convent, and used sometimes to visit her Husband, an old Man of a venerable Character, celebrated for his Wisdom and Sanctity: To him she communicated the whole unfortunate Story, and begged his best Advice. The pious Father desired her to open the whole Affair to him in her Husband's Presence, to which she readily consented. Both Parties told the Story before him, each in their own Way. *Thymander*, with the utmost Disorder and Distraction in his Looks and Language, he exaggerated every Circumstance, frequently interrupted his Wife, and could not forbear venting himself in Language not fit to be used before one of such a Character. *Sobrina* told her Part of the Story with a Simplicity which no Art could imitate, and an Intrepidity which Nothing
but

but Innocence could inspire; looked her Husband full in the Face, with a Steadiness and Assurance that bespoke a Mind, at once conscious of its own Purity, and sensible of the high Injury done her. Her Language was smooth and unbroken, her whole Account clear and coherent, At the same Time her Spirit was wound up to such a Pitch of Fervour and Enthusiasm, that she seemed raised above herself, and the Weakness of her Sex. There were no Tears, no Sighs, no womanish Complaints, nor even Expostulations. Her Accent, Manner and Behaviour, were indeed vehement and pathetic, but all equal, uniform, and sustained by the very Spirit and Flame of Virtue.

The honest Ecclesiastic was moved exceedingly, at so interesting a Scene; however he chose at that Time to say but little; the little he did say was chiefly addressed to *Thymander*; he spoke especially to his Passions of Love and Shame; both which he endeavoured to awaken, by appealing to his good Sense and Candour whether a Woman, who had all along maintained such a fair Character, and who had spoke, acted and behaved, in the Manner she did; in so severe a Trial as he had made her pass through, could possibly give just ground for such unworthy Suspicions, or had deserved such unworthy Usage. *Thymander* replied, that the Greatest Offenders are generally the most notorious Dissemblers; — that his own Conduct had been God-like (these were his very Words) — that he had been torn indeed upon the Rack, but had triumphed in the Midst of his Tortures; and had maintained all the Dignity of Virtue, in a Conjunction, that would have tried and shaken the Strength of an Angel. Before the Father took leave, he advised *Sobrina*, in private, “ to continue in the same calm, gentle and condescending

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“ descending Temper which she had hitherto possessed,
 “ —to forbear all Kind of Expostulations with her
 “ Husband;—to try all the soft insinuating Ways
 “ she could think of, to compose his Spirit, and un-
 “ ravel his Suspicions, when she saw him in a cooler
 “ Mood;—and to bend her utmost Efforts to revive
 “ that tender Passion, which he once entertained for
 “ her; and he did not doubt but she would effectual-
 “ ly supplant his Jealousy, and, with the Assistance of
 “ Heaven, make a second Conquest more firm and
 “ lasting than the first.”

Sobrina faithfully followed the Father's Advice, and took every Opportunity of soothing him into Kindness and Good-humour. Mean Time one Day, while they were together, the same Priest came in, and told *Thymander*, he was just come from confessing a poor Woman that had lately served in that Family, and being now on her Death bed, had confessed, that she had been the unhappy Occasion of *Thymander's* Jealousy, and that her Gallant was the Person whom he suspected of carrying on a Correspondence with his Wife, and who had so narrowly escaped being discovered by him. As a Proof of this, he delivered him a Letter, attesting those Facts, and signed by the Woman herself. When the Priest was gone, *Thymander* seemed much easier than he had been for some Time past. *Sobrina*, thinking him now more sensible to gentle Impressions, seized the critical Minute, fell down on her Knees before him, and plied him with those alluring Airs and Language, which the Sex, when they have a Mind to it, know how to employ with such irresistible Persuasion; and at length so thoroughly melted him, that he caught her in his Arms with the strongest Ardour of Passion, and cried out, “ My dear *Sobrina*, you have conquer-
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“ ed me. Truth and Virtue have conquered me, I
 “ have wronged, cruelly wronged, the best and most
 “ virtuous Woman that lives. I accuse and condemn
 “ myself more bitterly ten thousand Times, than you
 “ or the whole World can possibly do. If you can
 “ forgive such, and so aggravated an Injury, yet I
 “ cannot forgive myself; I shall reckon the Remainder
 “ of my Life too short to make Attonement for my
 “ Guilt and Folly, and to recompense your incompa-
 “ rable Virtue.”

A Sad, but instructive Lesson to those who are link-
 ed in that intimate Relation, to guard against the first
 Accesses of so dreadful a Disease, or rather Frenzy, as
 Jealousy, and never to let Appearances take such Root
 in their Fancy, as to swell them into the Size of Truth
 and Reality ! I have dwelt the longer on this melan-
 choly Instance of Misconduct and Misfortune in private
 Life, because I thought it a Proof, from Fact, of the
 Truth of *Philander's* Account of the Symptoms of this
 furious Passion, and a Confirmation of the Method of
 Cure which they point out, particularly the endeavour-
 ing to introduce that mild and soothing Passion, which
 is most adapted to allay the Rage of the Distemper,
 under which the Patient labours.

Philander thanked *Eugenio* for his Story, and for
 giving him Leisure to breathe a-while, and then added;
 I would observe in general, with Regard to all Disor-
 ders of the Mind, that, as in the animal Oeconomy,
 all sudden Changes from one Extreme to another, as
 from Heat to Cold, or from one Kind of Diet or Regi-
 men to the Contrary, are very dangerous; so it is in
 the intellectual Frame; and therefore, the Progress
 from one Extreme to the Contrary, as from great Se-
 verity to great Indulgence, or from Indolence and In-
 application

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application to Restraint and Toil, must be easy and gradual, lest the Constitution suffer by too sudden an Alteration. For though Nature admits of a pretty great Latitude in Regimen, and, by Custom and Use, may be familiarized to any, yet too quick Transitions from one State to another, to which it is not previously disposed, gives such a violent Shock, as must disturb the whole Oeconomy, and disgust the Patient against the very Change we want to introduce.

If the Distemper be of the *contagious* Kind, and has been owing to bad Company and Example, it must be removed, by bringing the Patient into better Company, and setting fairer Examples before his Eyes. Thus that Rudeness, low Cunning and Servility of Mind and Behaviour, which are contracted by associating with Domesticks and low People, wear off, by conversing with Persons of a fine Taste and polite Manners.—It is observed by your Connoisseurs in human Nature, as a Secret in our Constitution, that Mankind lie more open to all Kinds of Impressions and Emotions of Passion, in Company than when alone; therefore not only is Instruction insinuated then, with the most prevailing Force, but Affections, those especially of the social Kind, are communicated with most Ease and Rapidity. Let the moral Physicians then embrace those Occasions, when the Imagination and social Powers are at once most awake and most susceptible, to offer his Advice, and by a delicate Address, apply the necessary Remedies for introducing the desired Change.

Begin always with small Tasks, and try the softest Medicines first; for if you seek to strain Nature too far, and your Invalid be of a dissident Temper, he will grow impatient and despair of going through so severe a Course as such a Beginning seems to threaten; in

which Casethe Disease, which, by milder Applications might have been successfully treated, will become incurable.

If your Patient be of a forward, over-confident Temper, this will make him think the hard Task you set him easy, 'till he has tried it; and consequently render him slothful, in attempting it, or discourage him altogether, when he finds it more difficult than he at first believed it to be. But neither would I always accustom him to too easy Tasks, lest he never attempt difficult ones, but proportion them to his growing Strength and Improvements.

Guard chiefly against those Propensities of Nature, which are most predominant; for those are generally the Seeds of the most inveterate Distempers. Therefore bend Nature, by Degrees, in a Direction opposite to that favourite Bias, that you may bring it the easier to a strait and sound State. Avoid those contagious Airs, Company, and Occasions, which used formerly to call forth and inflame the inherent Fuel; provide a Store of the soundest and shortest Maxims for baffling its Force; and have these always ready at Hand, like a Reservoir of Water, to extinguish a sudden Fire, or like a Dagger, immediately to stab the most dangerous of all Enemies, incroaching Vice. Propose to yourself the most worthy and virtuous Ends; keep them steadily in your Eye, and accustom yourself to such Resolutions and Actions as are at once most adapted to attain them, and to weaken the Influence of those *constitutional* Propensities. By this Means, if the Disposition cannot be entirely removed, it will be corrected and turn'd into the safest and most virtuous Channel. Thus it is well observed by a *spiritual* Doctor of no mean Character, "That there is a plastic Virtue, a
" secret

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" secret Energy iffuing forth from that which the
 " Mind propounds to itself as its *End*, to mold and
 " fashion it according to its own Model. Therefore
 " as *low Ends debase* a Man's Spirit, and supplant and
 " rob it of it's Birth-right, so the *highest End* raises
 " and enobles it. Thus, he that pursues any *worldly*
 " Interest as his End, becomes himself also *yealous*
 " *earthly*; and the more the Soul directs itself to God,
 " the more it becomes *Θεοειδης*, *God-like*, deriving
 " on itself a Print of that Glory and Beauty with
 " which it converseth." Thus aim at the Good of
 your Friends, your Country, and Mankind, and then,
 if you are naturally *severe* or *morose*, this Temper will
 run up into an honest and inflexible Severity against
 all Vice, Meanness, and Prostitution, whether *public*
 or *private*. If you are of *too soft* and *easy* a Turn,
 the same Views and Principles established, and duly
 attended to, will render you good-natured, affable, and
 of a flowing Courtesy in *private* Life, assiduous, cha-
 ritable and humane in *public* Life. The *timorous* will
 become slow and deliberate in Counsel, cautious, dis-
 creet, and vigilant in Action; the *daring*, enterpriz-
 ing for the public Good, determined in Action, and
 courageous in Danger. The *sordid griping* Turn will
 improve, into an useful Frugality, and Attention to the
 Wants of the Public, and consequently the Advance-
 ment of useful Arts: The *profuse* Temper will ripen
 into an honourable and virtuous Munificence. Thus,
 by diverting the peccant Matter into proper Channels,
 the very Foibles and Exorbitancies of Nature are re-
 fined and exalted into Virtues.

As Fruits ungrateful to the Planter's Care,
On savage Stocks inserted, learn to bear;

*The surest Virtues thus from Passions shoot,
Wild Nature's Vigour working at the Root.*

Lastly, Gentlemen, not to try your Patience longer, if any Disease or Passion prove too stubborn, and seems so incorrigible, that you cannot entirely expel it, endeavour to change it into another Species less dangerous, or to remove it from the vital Part ; as we see Physicians drive a Distemper from the Heart, or other vital Parts, to the Extremities. This is done in our higher Art most effectually, as I apprehend, by playing one Passion against another, or substituting an innocent, in the Room of an hurtful one. Thus the *Love of Praise and Honour* is often successfully used to supplant *Indolence, Selfishness*, and many other dangerous Passions. The *Love of Pleasure* may be converted, by proper Applications, into *that of Business Books, or the ingenious Arts* ; the *Lust of Power*, into an *Ambition of serving the Public and doing Good*. And a *languishing, dissolute, indolent Love*, may be transformed, not by Disappointment merely, but by Instruction and virtuous Intercourse, into a more chaste and exalted Passion.

I shall conclude with one Remark, that every one will be the best Physician to himself, because he should know the History of his Illness best ; can trace the original Seeds from whence it sprang, by what Steps it advanced, and what foreign or adventitious Circumstances conspired to bring it to Maturity ; and is, in short, best acquainted with all the Symptoms that attend it. This will enable him to judge with more Exactness than any other Person can, by what *Counter-Process* or *Counter-Regimen* the Principles of Corruption must be gradually weakened, and at length worked off,

off, and a sounder Habit of Mind introduced ; he is sufficiently aware what Foible he must chiefly encounter ; what Delusions he must guard against ; what Occasions he must shun ; and what Exercises will divert him most effectually from the vicious Biass, So useful a Piece of Knowledge is not however to be expected from that Inattention and Oscitancy, with which the Generality survey their own Conduct and Character, but must be the Result of careful Retrospection into the History of one's past Life, a thorough Insight of the Cause, and a fair and full Register of the principal and discriminating Symptoms. So you see, Gentlemen, that the Aphorism of the first great Master of moral Medicine is found to be strictly true, *that the Knowledge of one's self is the first Step to Wisdom and Health of Mind.*

I do not pretend, said *Sophron*, to make any Criticisms, either upon the Theory of this so necessary an Art, which our President has condescended to give us, or on the Practice he has built upon it. Only I would observe, that the general Maxim is peculiarly true in this delicate Art, *viz.* " That it is much easier to " prescribe the whole Extent of Rules than to execute " the very least Part of them." The *moral* Constitution is a wonderfully ticklish Subject, and he must have a very tender, as well as masterly Hand, who undertakes the Treatment of it. Our Patient is generally so shy and squeamish, that he takes it as an Affront to be thought ill at all, and therefore recoils against any regular and direct Application to his Disease. For this Reason, I reckon it one of the Arcana of the Art, and what requires the Conduct of an expert Practitioner, " To seem to be doing Something else, or to " be diverting and trifling with the Patient, while yet

“ you principally aim at correcting the vicious Habit, “ and are, in Effect, removing the Distemper.” Thus your Masters have been always wonderfully cautious of letting their honest, but testy Patients, know what they were about, or what Incisions they intended to make. They first gilded the Pill, and then easily persuaded them to take it, rather as a Sweet-Meat than Physic. If they wanted to expose a Vice, or recommend a Virtue, they told a Tale, or amused them with a Fable, that seemed to have no palpable Reference to them, or their Manners. Sometimes they drew a Character, the Contrary of that they wanted to condemn and cure; or placed strong Foils over-against those Qualities they were solicitous to introduce. Instead of reproving sharply or in direct Terms, they did it by an exaggerated Panegyric or polite Raillery. They well knew, that Nature revolts against an open and downright Attack, and hates whatever carries the Appearance of Necessity or Force. On this Account, your Poets, Allegorists, and Story-tellers, have been reckoned better Physicians than your Philosophers, and other professed Masters of the Art. You remember the Remark of an able Critic, concerning Homer, *Qui quid sit pulchrum, quid turpe, quid utile, quid non, plenius & melius Chrysisso & Crantore dicit.* They attacked the chief Seat of the Disorder, the riotous Imagination, and endeavoured to rectify false Conceits of Beauty and Good; they stripped Wealth, Pomp, and Grandeur, of their Pageantry; exposed the brutal Form of Pleasure, with its dire Attendants, Remorse, Infamy, and Pain; painted the Convulsions and complicated Miseries of irregular Passions, often in their own Character, and from what they felt by woeeful Experience; and, by displaying in full Lustre the Charms and sweet Influence

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fluence of Virtue in feigned or real Examples, converted their Pupil's Admiration from mean Objects, to the most amiable, and majestic Forms, of *Magnanimity, Temperance, and Public-Spirit*. In short, while they searched to the Bottom of the Wound, they seemed to be all the While laughing with their Patients, and thus silently, and by Sap, undermined those Vices which they despaired of destroying by Storm. Whereas Philosophy, as *Hiero* told us lately, is for curing us like a Surgeon, by cruel Incisions, and even lopping off the affected Parts; Poetry does it as a Friend, or an agreeable Companion, casts us into a soft Extacy or Trance, raises delightful Visions, and after recreating and repairing our Spirits with these, awakes us sound and sober. If at any Time it *stirs* our Passions, it is in order to *calm* and *cleanse* them, even as the Air is scoured of noxious Vapours, and rendered at once wholesome and serene, by being fanned with the Winds. If it melts the Heart, it is only to give it a greater Consistency and Strength. I should think therefore the reading of *Poets, Historians, Writers of Allegory*, and in short, all your *Painters of Life*, a very proper Medicine or Regimen, call it which you will, for distempered Minds; and this coincides with the Method recommended by *Eugenio*, that of gentle Exercise and Diversion. I reckon it particularly useful in all *chronical* Cases, as *Melancholy, Discontent, disappointed Love, Ill-humour, Envy, confirmed Resentment* and the like. For instead of nourishing the peccant Matter, and allowing the active Spirits Time to prey upon the Mind, it fans them with soft Gales, and by provoking a gentle Sweat, makes the sullen Humours perspire, which gives wonderful Ease to the Patient

Patient. By often repeating the Dose, the Distemper will be at length subdued.

If the Disease has been of long standing, and the Patient be too insensible to feel the gentler Kind of Applications, then the sharper Remedies of direct Admonition, Reproof, and Correction, must be used. Suppose the Patient labours under *Choler*, *Pride*, *Cunning*, *Falseness*, or *Petulance*, I would first of all endeavour to rally him out of them; then shew him the Meanness of those Vices, by setting before him the like Characters in others, that he may judge of them more coolly and impartially; and if possible, catch him in a Fit of them, in order to convince him how little they make him, and into what Follies and Misfortunes they betray him. Nor will it be amiss sometimes to let him feel a little Contempt and Ridicule, which are among the sharpest Medicines that can be applied to the Cure, either of Folly or Vice. To enforce those Impressions, I would paint to him, in proper Colours, the Beauty of the contrary Character and Virtues; their Superiority with Regard to Pleasure and Self-Enjoyment; as well as the Esteem, Good-will, and many other Advantages they procure. For in general, Characters taken from the Life, especially within the Knowledge of the Patient, if strongly marked, and set off with suitable Examples of their Effects in Life, though they should not work an immediate Cure, will yet arrest the Mind in its Course, and beget Attention and Foresight, which are the first Steps to it.

Study and Philosophy are sovereign Cures to some Dispositions. Accordingly they have long born the Title of the *Medicine of the Mind*. They contribute, at least to allay the Heat of Youth, to quell the fierce, and strengthen the milder Passions. How to conduct
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and use those with most Advantage, would perhaps be no useless Enquiry; but I do not pretend to enter into it.

I shall only add one Remark more, that as the Health of the Mind depends, a good Deal, on that of the Body, it must be of no small Consequence to be very careful about the latter; in managing which, I reckon a temperate Diet and regular Exercise preferable to a thousand Rules and Medicines: And perhaps the same Regimen may be extended to the Mind. For it is certain that Nothing breeds and confirms *mental* Disorders more than Inactivity. Therefore never let your Patient, especially the Youthful one, want Something to do. Diversify his Exercises as much as possible; let one relieve another, give him Companions suited to his Age, Genius, and Taste; raise an Emulation among them by Honours and Rewards of the manly and rational Kind; and you will stifle the Seeds of Diseases, and preserve his Constitution sound and clean. This natural and well-proportioned Exercise of the several Faculties and Powers of our Nature, was recommended by *Timæus*, *Plato*, and all the ancient and moral Physicians, as at once the best Antidote, and Cure of most Diseases, and much preferable to outward Heat, adventitious Exercises, Fomentations, or any purgative Medicines whatever; being the very Course which Nature herself chuses to preserve and strengthen the Constitution. But as *Eugenio*, and *Hiero* formerly set this Matter in so full a Light, I beg pardon for having said so much upon it. And now I desire we may hear our spiritual Doctor's Opinion concerning his own Art.

A significant Look to *Hiero*, gave him to understand that he meant *him*; who, seeming somewhat surprised

surprised, and not well pleased with the Compliment, said,

I do not know why *Sopbron* does me the Honour of distinguishing me by so singular an Epithet; and I confess it surprises me so much the more, because, considering the Subject we are upon, I seem to have done the least of any of the Company towards entitling me to be ranked in so honourable a Class. Nay, he himself may with much more Justice assume the Title, since he has so very lately been acting in the Character, and prescribing in Form, for the Cure of our spiritual Disorders. Indeed were I qualified to act in so useful a Station, I should glory in bearing the Character; but I acknowledge myself a Novice in the Business, and can much more easily spy Faults in the ordinary Practice, than know how to correct them, or substitute a sounder Practice in their Room. Ingenious Rules have been given, and wholesome Prescriptions proposed by many, and just now by *Philander* and *Sopbron*, but as *Eugenio* very justly observed, in another Conversation, these do oftner amuse or sour the Patient, then persuade him to use them; they rather shew *what* is to be done, than direct the *Method* of doing; and may *recommend*, but cannot *inforce*, the necessary Regimen, much less assist the sickly Patient to enter upon it. We are told, that we must leave off old Habits, and those Exercises which Custom hath conspired with Nature to render agreeable, and accustom ourselves to new and contrary ones;—that we must check our favourite and predominant Inclinations, quitting those Objects, Occasions, and Circumstances, that nourished them;—and incline Nature as much as possible to a contrary Direction, and, in order to all this, we are told,—— that we must call

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our Ideas of *Beauty* and *Good*, to a strict Account ;
 —examine all Appearances by the Standard of Nature, or their Tendency to promote our Happiness upon the Whole ; —separate those false Appearances or Illusions, that have been unnaturally blended with the true ones ; and in short, —correct our *sovereign* and *practical Taste*, or *Judgment*, of what is *Good* or *Ill*, *Right* or *Wrong*. These are excellent Rules, and far be it from me to derogate either from their Propriety or Usefulness to those who can, or will use them ; but, with our *President's* good Leave, I doubt they are intricate, as well as severe and laborious Operations, and perhaps may suit Men of an acute Genius, or versed in philosophical Enquiries, but hardly, I fear, the Generality of Mankind, who are immersed in the Cares and Drudgery of Life. How are *they* qualified to reconsider the History of their past Life, to take an exact Register of the Symptoms of the Disease, of its Causes and the different Periods of its Growth, and to remove it by a Counter-process ? Beside, how will you induce them to swallow such bitter Pills, and to pull out a right Eye, or cut off a right Hand ? The Mind, which is supposed to be in a sickly State, is by that very Condition indisposed, and even averse to undergo a Change, or submit to a harsh Remedy or Incision. If Custom has rendered that State, in some Measure tolerable and easy, it becomes still more difficult to engage them to set about a Cure, and often, which is not the least Part of the Difficulty, it is almost impracticable to convince them that they need one. The Passions, especially such as by Indulgence are become *habitual*, do, as was formerly observed, justify themselves, and according to the Pitch to which they are strained, produce either a *Delirium*,

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in which the Patient, fancying himself to be well, spurns all Controul, or a *Lethargy*, in which, though he knows himself to be Ill, yet through the total Relaxation of the Powers of Action, he can, or will, contribute, Nothing to his own Recovery. In the *former* Case, what shall compose the Mind to Sobriety of Thought, or quell the Frenzy and Tumults of Passion? In the *latter*, what Regimen can repair the shattered Powers, and give Vigour and Firmness to the Nerves of Resolution? To recommend *Company* or *Diversions* as a Cure, seems to me like bringing a Mad-man upon a Stage, or one who has a Palsy, to an Entertainment of Music and Dancing. These may divert the Passions, or blunt their Edge for a While, but will hardly correct or refine them, they may amuse and dissipate, but not collect and fix the Thoughts; they may silence, but cannot banish Cares; they may prevent the Eruption of Ill-Humours, but will not expel them from the Mind. And often those very Remedies, unless they are well chosen, which is perhaps more the Effect of good Fortune, than Judgment, serve to inflame the Distemper, and render it more incurable. *Study* and *Books* are Cures, which few have a Turn or Abilities, and fewer a Fortune to apply. Beside, they require an easy and disengaged Posture of Mind to use them with Advantage; but this is hardly attainable, while that is under the immediate Dominion of any Passion. *Exercises* and *Recreations* cannot be used in many Cases in Confinement, bodily Distempers, or narrow Circumstances; or, though they could, yet are they suited only to very few Complaints, especially of the mental Kind; and even those they rather alleviate, and skin over, than effectually cure.

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What then is to be done, and to what Hand must we have Recourse for the Recovery of diseased Minds? If they are let alone, they will probably, according to the usual Course of Nature, grow worse. If we tamper with them unskillfully, we shall certainly do more Harm than Good. How do we act in parallel Cases, that concern our outward Constitution? Do not we apply to some able Physician, whom we suppose well acquainted, or capable of being so, with our Constitution, and refer ourselves entirely to his Advice and Conduct? If, in like Manner, any Grief or Uneasiness seizes our Minds, do not we repair to a Friend, if we have one, communicate our Case to him, and by so doing both diminish our Grief, and gain a fresh Accession of Strength, Joy and Courage? In general it seems to be one of the Laws of our Nature and Condition, "that the Mind is more vigorous, more
 "active, and perfect, in an *united* or *social*, than in
 "a *single* and *solitary* State." Accordingly we find, that when we act in Concert with another, of whose Honour and Ability we are fully persuaded, or when we are united, if I may so speak, with a Friend, one who really deserves the Name, and in whom we confide, without Reserve, we then act with an united and consequently a double Vigour, both in forming and executing our Resolutions. This I take to be the *critical Season*, or *State*, call it which you will, mentioned by *Philander* in his Practice, in which the Mind is best disposed, to admit a Change, most easily impressed, most acute in all its Feelings, and most intense in Passion as well as Action. For the *friendly* Presence and Energy calls forth the concealed Virtues of the Mind, enlarges its Powers in a *compound Proportion*, so that it thinks, moves, and acts, with a

Spirit and Vigour, not only unfelt, but impossible at another Time. Now if we can find such a Friend, whom we may freely admit to a Participation of all our Feelings and Affections, and whose Presence and reciprocal Influence we may frequently enjoy, one, in short, who is thoroughly acquainted with our Constitution, and will co-operate with us in its Recovery, I do not know any Thing more efficacious to purify the Mind, to rectify and calm its Passions, or to strengthen its decayed Powers. If any should alledge the Difficulty of finding such a Friend, or that this may possibly be one of the peculiar Unhappineses of one's Situation; I answer, that no Condition of Life, how unhappy soever, can totally seclude us from such Assistance, unless we are evidently wanting to ourselves, either in ordinary Prudence to discern and chuse a Friend so qualified, or in Sincerity and Fairness of Heart, to use him well found:—I mean a Friend to whom we may impart ourselves without Danger or Reserve, whose Company we may enjoy whenever we please, upon whose Fidelity we may entirely depend, who knows our Constitution intimately, and can assist us in the Character of a Physician as well as a Friend. Where then is such a Treasure to be found? He is not far from any of us, nor of difficult Access to any well-disposed Mind, being within us, and most intimate to our Natures, forward to commence the most endearing Acquaintance with us, and whose Friendship may be purchased on the easiest Terms.

After such a Description, none of you, Gentlemen, can be at a Loss to guess *whom* I mean, since he can be no other, no less a Person than the *Friend of Men and Lover of Souls*, the Great and Good *Father of us All*, that best of Friends, and kindest of Parents; and

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and to say all in one Word, because I can say Nothing greater, *God the God of Love, Love itself.*

It is to this adorable and lovely Being that I would raise my own Mind, and the Minds of those I most dearly love, for Relief, in the most inveterate Illnesses, and in Circumstances of the most peculiar and transcendent Distress. It is to cultivate so sublime a Friendship, and to employ such a mighty Physician for our Recovery, that I would provoke your Ambition and mine; because I know Nothing in the whole Compass of Nature short of this, that is, or will be, of sovereign Efficacy to repair a disjointed Constitution, and re-instate the Soul in perfect Liberty, which is perfect Happiness.

This All-penetrating and All-reforming Mind, is ever carrying on the great Design of the Restoration of Souls to Purity and Perfection, and acting in the Character of their *Physician*, while blind Mortals ascribe those secret Effects to the Operations of Nature, which are owing to the invisible Energy of the God of Nature. Those home-felt Pains and Agonies of Shame, Remorse and Self-abhorrence, which spring from Vice, are the secret Admonitions of the supreme Physician, that we are in a distempered State. The constant Struggles of Soul to be free, the natural Efforts to eject the malignant Evil that lurks in the Vitals; the frequent Aspirations after a Re-union with the Parent of Life and Happiness, and those transient Flashes of good Resolution, of pious Joy and Hope, that sometimes dart through the Mind in its calmer Hours, seem to be the powerful Energies of the Almighty Operator, pre-disposing the Patient for a Cure. The Shocks, to which the outward Constitution is obnoxious, whether

from Disorders of our own procuring, or from unavoidable Accidents, are they not often wholesome, though bitter Medicines, adapted to purge off fouler Distempers within? Do not Poverty, Disgrace, and other Calamities, serve the same Purpose as Amputations, to cut off the gangrened Parts, or as a necessary Regimen to preserve and fortify a sickly Constitution? By these and many other gracious Ways, taken Notice of by some of you, Gentlemen, on former Occasions, is the Physician of Nature carrying on our Recovery, unperceived by us, and often against the strong Bent of our Inclinations. For we are very refractory Patients, and cannot bear any Operation that grates upon our *Pride*, or our *Indolence*.

But it is not chiefly in those ordinary and universal Methods of Cure that I mean we should employ the sovereign Physician; nor is it enough that we are only his Patients by Necessity of Nature, or that we do not counter-act his kind Intentions. I want we should become voluntary Patients to him, and cultivate a nearer Friendship with him; that by co-operating with him, we may feel more intimate and elaborate Touches of his healing Art, and in so doing, advance by a quicker Pace towards a compleat Recovery. But alas! Who will convince us that we have need of this *Divine* Physician, or persuade us to apply to him for his sovereign Medicines! I say, who can convince us that we are ill, that we labour under any moral Disorder? For this seems to be, in the first Place, necessary, before we can reap any Benefit from the *Divine Art*.

——— *O but Man! proud Man!*
Drest in a little brief Authority;

Most

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Most ignorant of what he's most assured,

His glassy Essence: —————

disdains to be thought ill, while Death itself lurks in his Constitution, and is ready to invade his Vitals. Our Pride revolts against the Title of Patient, nor will we even deign to stoop to the healing Hand of Him that made us. This, indeed, unsubdued, renders every inward Ailment mortal, and must baffle all Art, whether human or divine. Therefore, Self-Knowledge was the first and fundamental Prescription of that eminent moral Practitioner, mentioned by *Philauder*; but this Knowledge, however obvious it seems to be, must, I doubt, be *Heaven taught*, descending, like every other good Gift, from the Father of Lights. This is the genuine Parent or Nurse of Humility, that radical or previous Virtue, which is to serve as the Foundation to every other Virtue, by putting us in the proper Temper and Posture of Patients, in order to our Experiencing the Art of the supreme Physician. Now I will be bound to say, and you have leave to count me as much an Enthusiast as you will, that this prime and fundamental Grace is only to be learned under the immediate Tuition and Influence of the great Parent and Physician of Nature, by being much in his Presence, before whom the Moon shineth not, and in whose Sight the Heavens are not pure; and by frequently repairing to the School of the lowly Jesus, in whom this Grace shone with unaffected and ineffable Lustre. The Presence of God, like that of the Sun, will eclipse every lesser Light; and the Emanations of his Glory, thoroughly felt and realized by us, will cast such a Mantle over the imaginary Perfections of the Creature, as to hide Pride from his Eyes, and by dis-

the Deformities, lay him prostrate and submissive, at the Feet of his Almighty Physician.

It is he who is the *Father of Lights*; therefore by applying to him, and laying ourselves open to his divine Illuminations, the intellectual Eye is purged from those grosser Mists which arise from Sense, and perpetual Intercourse with material Objects. By viewing them in the *Medium of Divinity* (If I may use the Expression) and by considering how they must appear in *his* Eye, who weighs Things in an even Balance, and by whose Judgment our Choice and Conduct must be approved or condemned, the true Images and Moment of *mortal* and *immortal* Things will be reflected fair and full upon the Mind, and in the proper Point of View; neither too much magnified by Nearness, nor too much lessened by Distance; and without those gaudy Colours, which give a false Lustre to one, or that Distraction of interfering Objects, which dims the Splendor of the other. Thus *Pleasure, Power, Wealth, Fame*, and those other glaring Objects that dazzle or delight Mankind, being viewed in Reference to our Connection with *him*, and Dependence upon *him*, as the great Source of Power, Honour, and Happiness, and the supreme Judge, to whom we must be accountable for the Use of them; these I say, will all appear in their genuine Shapes and Proportions; their Value will be exactly ascertained, and we shall not be apt to be imposed upon by those false and foreign Mixtures, which often blending with them, heighten them beyond their just Size, and give them all that additional Power to charm and intoxicate Mankind. Our Ideas of the more mixed and complicated Forms of *Beauty* and *Good*, will become juster and more refined, the more we converse and grow familiar with *their* original Parent;

Parent; and consequently we shall become less obnoxious to those transporting Passions, and partial Attachments, which arise from setting too high a Value upon inferior Beauties. For an Object of such unrivalled Excellence as the Deity, truly apprehended and relished, by the *intellectual* and *moral* Powers, will so dilate and fill the Mind, that the *Admiration* of our Fellow-Mortals, whose Characters are, at best, sufficiently mixed, and shaded with Defects, must be considerably abated; and those Passions, which are founded upon it, be proportionably cooled.

And indeed, considering the restless Activity of the human Mind, and that boundless Strain of *Admiration* and *Passion* of which it is capable, no imperfect *Beauty* or limited mixed *Good* seems to be an adequate Object to either; for the Experience of any Defect or Blemish, except where they appear Beauties, makes the Mind recoil from the Object, in which it finds either, with a certain Disgust upon itself, and hurries it out with an insatiable Ardour in Quest of Something more perfect and satisfying; so that a perfect Beauty, and inexhausted Good, can only be proportioned to the human Desires and Feelings. I shall suppose then, that we are favoured with the most even, the most happy and triumphant Course of Fortune, that we are arrived to the highest Pinnacle of Power and Honour, surrounded with Affluence, and possessed of the most deserving Object, with whom we have formed the sweetest Attachment for Life. And then I would ask the Question, Is this State, desirable as it appears, commensurate to the Wishes and Wants of an Heaven-born Mind? No, sure. For if, while it is attracted only by these lesser Magnets, or partial Goods, it is separated from the supreme Load-stone of Souls, it will fluctuate in endless
Uncertainty,

Uncertainty, and be whirled round by a perpetual Succession of craving and unsatisfied Passions, without true Serenity or Repose. But, if, after it has for some Time been attracted by these inferior Load-stones, it draws to the Parent of Love, and unites with him, then will its giddy Motions cease, and being suspended on the true, the only Center of Souls, it will stand self-collected and self-poised, because God-balanced, and so will continue in that uniform and invariable Motion round its Center, in which its supreme Felicity consists.

When the Soul comes once under a Consciousness of its own Weakness, and the Defectiveness of human Excellency and Good, to put itself under the Guidance of eternal Reason, and to cleave with an undissembled Ardour of Heart, to the Origin of all Beauty, I think it is then in a fair Way not only to clear the great Channels of Life of every fouler Passion, but to scour the Constitution of the Mind from the most latent and refined Stains of Corruption. For the Almighty Artist of our Frame knows it thoroughly, what Diseases it labours under, what Cures are most adapted to these, and how to apply them, so as to make the Patient submit most chearfully to his healing Hand. By thus acting in Conjunction with the supreme Physician, the Creature partakes of the Fulness and Perfection of God; Reason expands itself almost beyond the Sphere of Humanity; the feeble Resolutions of Nature, are supported by a divine Energy, and the new-born Virtue of the Child of Heaven, panting for Liberty and Perfection, strains every Nerve, and breathes with immortal Vigour. No Instrument is too dissonant for his artful Hand to tune, no Passion so strained or jarring, which this Harmonizer of Minds cannot wind up to its right Pitch,

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Pitch, and unite in perfect Harmony with the others. And so sweetly can He play upon those Instruments of his own making, and tune their jarring Powers to Attention, that, whereas formerly they obstructed each other and marred the whole Tenour of Life, now he calls from thence such sublime and harmonious Airs of Virtue as ravish the attentive Ear beyond the Power of Words, and fill the Instruments themselves with a Joy that can only be conceived by being felt.

It is not a less true Observation for being common, "That we take after the Manners of those we converse with; and according to the Greatness and Dignity of any Object about which the Mind is employed, its Powers acquire a proportionable Enlargement and Grandeur." If we converse only with Mortals like ourselves, cloathed with manifold Imperfections and Follies, our Minds will be proportionably elevated or depressed, according to their Genius and Manners; but can never rise to transcendent Heights of Virtue. But the nearer they advance to God, and the more they converse with him, the more vast and comprehensive they become. Right Apprehensions, or rather Feelings, of his Perfections, eclipse those Beauties, and make those Grandeurs sink, which formerly attracted our Esteem, and engrossed our Passion. While we are cooped up within the Scantiness of our own Being, and fondly gaze upon our own Perfection, whether real or imaginary, we are apt to be swelled with Self-Conceit, and almost to adore that little Idol *Self*; but upon a nearer View of the Divinity, we are struck with an awful Sense of our own Meanness; Pride hides its Face in his Presence; those diminutive Perfections fade away before such Superior Glory; and the Mind by thus sinking into
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a just Sense of its own comparative Little-ness and In-significancy, becomes truly Great and God-like. While we were lost in the narrow Circle of human Cares and Wants, whether personal or domestic, we were sunk in Selfishness and Solicitude, and tost from one Scene of Vanity and Folly to another; but when we ascend to the Height of Intercourse with the Parent of Love, that Selfishness opens, and spreads out into an Ample-ness and Generosity of Soul; our Views extend them-selves beyond the Horizon of Time and Sense, and grasp Objects that are invifible and immortal; our Thoughts become serene and free; and our Affections acquire a Stability and Grandeur suited to the Dignity of the Things with which they are conversant. We attain to a Fellow-feeling of the Divine Goodness, and like its Almighty Parent, delight in defusing it abroad without Partiality or Envy. In short, to name no more Instances, while the Mind is divorced from the Sovereign Reason and the Sovereign Good, it en-deavours to act independently of God, and spurning the Dominion of Reason, is carried away by the blind Impulse of Appetite and Passion, which govern by Turns, and make the Man the Sport of every Acci-dent; so that he becomes creeping and dejected in Adversity, elated and insolent in Prosperity, always at Variance with himself, fullen and impotent in Passion to others. But let him be once united to the Sovereign Beauty, and have his Will molded into a Compliance with eternal Wisdom and Love; then being fastened by a sweet, but indissoluble Chain of Dependence to the immoveable Center of Souls, the giddy and reel-ing Motions of Passion and Self-will gradually cease; Reason assumes its natural Empire over the inferior Powers, he is guarded from without, and serene with-
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in, looking down with a noble Magnanimity on the Smiles and Frowns of Men and Things, and is ever consistent with himself, amidst the varying Scenes of Life. I do not assert, that in this imperfect State, these noble Heights of Virtue will be generally attained, even by the best Men, who have still their Foibles and Passions; but in Proportion to the Strength and Influence of the religious Principle; and the Nearness of our Intercourse with God, these Effects will be more or less felt. Thus *Religion*, which is the Offspring of *Light*, and the Parent and Nurse of *Liberty* and *Self-Dominion*, will banish the Sons of Darkness and Violence, those rapacious Lusts and Passions, which detained us in an ignoble Servitude, and while it creates us Free-men of Heaven, will make us Heirs of all its Health and Vigour. Or, as one beautifully expresses himself, "It is like that *Balsamum Vitæ*, which, being once conveyed into the Soul, awakens and enlivens it, and makes it mount strongly upwards towards Heaven; and so uniting the Soul to God, the Center of Life and Strength, it renders it undaunted and invincible."

What Soul, that has any the least Spark of Ambition in it, said *Constant*, would not fondly aspire after so exalted a Correspondence and Union as our Friend recommends? But, alas! Who of the ordinary Race of Mortals can soar so high as to reach the Sphere of such converse, or raise to himself, when he has need of him, such a generous and divine Companion? It must require much previous Pains to prepare and fit the Mind for the Admission and Reception of so adorable a Guest. Much Abstraction from Sense and the World, and great Contemplation and Self-Reflection,

on, seem to be indispensably necessary; but how few are qualified for such difficult Exercises?

I know it is commonly thought, subjoined *Hiers*, that the Difficulty of this *Divine* Intercourse and Friendship is proportionably greater, as it is more refined and sublime than any other. This, I apprehend, is far from being the Case, unless we act our Parts here with less Discretion than in the ordinary Affairs of Life. If we will but lay our Minds open to his Approaches, the Father of Spirits will make the first Advances towards us; nay, if we do not willfully shut him out, or drive him away, he will become familiar to us, and transfuse into us a Life and Vigour, that will raise us above ourselves, and penetrate the most hidden Recesses of our Minds; for he dwells within us, and is the Enlivener and very Soul of our Souls. He has all the Tenderneſs, without any of the Weakneſs of a Father, and remembers that we are Dust. Even while we dread or slight his Presence, he hovers round us, and spreads over us the Wings of his infinite Love, watching the first Risings of Desire, and ready to catch the feeble Wish, and raise the tender Sigh towards Heaven, to masculine Vigour and Perfection. Nay, he is forward to prevent our Cravings, and to outrun our keenest Desires and Hopes. Therefore, a *Returning* and a *Favourite* Son are with him equivalent Terms. He glories in being mighty to save, and unwilling to destroy. This is the fairest Flower in all his Garland of Love. This is his Character stamped on all his Works. All his Creatures proclaim it aloud. All his Ways attest it with united Voice. Our Religion every where confirms it in the most endearing Manner, shewing, that our God wounds only to heal, and corrects unwillingly, and only to save. The mild
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and God-like Author of it always draws him in this lovely Attitude of *Fatherly Goodness, Essential, Universal, and perfect Love*, without Spot or Shadow of Change. This renders his Wisdom and Power more amiable, without his being less awful, tempers his Justice, consecrates the Whole of his Character, and renders him truly adorable. And to encourage us to believe this engaging Representation, he shone forth to us on Earth an expressive Image of what his Father is in Heaven. Introduced by him into the divine Presence, and reconciled to our offended Parent by his All-powerful *Mediation*, we are no longer Strangers or Aliens, but call him Father in a peculiar and endearing Sense; we become one with him in Will and Affection; then does the Divinity flow in upon us, the malignant Poison of Sin is expelled our Vitals, and our kind Physician pours in the mildest Infusions of Peace and Love; then do we breathe the Air of Heaven, the very Genius of Liberty; and to say all that needs to be said in a very little Compass, we live the Life of God. Thrice happy State, to discharge every Thought, and lay every Passion a-sleep in the Bosom of such a Friend! To be allied and united to the Sovereign Beauty, and lost in the Fulness and Fruition of the Sovereign Good!

Those other Methods formerly mentioned, seem only to be partial Cures,—adapted to some Constitutions, to be used on certain Occasions only—and after all, uncertain in their Efficacy. But Religion is a sovereign and universal *Specific*—adapted to every Temperament, and to all Cases,—proper in every Season,—certain in its Effects,—and lasting too—the richest Cordial, and sweetest Balm of Life. Attachment to the World is deadened by a

Sensibility of the vital Presence of God. A sensual and voluptuous Turn is refined and sublimated by those superior Pleasures, which spring from Intercourse with the Fountain of Love. The vain ambitious Mind, animated by his august Presence, tramples on the little rinsel Ornaments of Pomp and Power, and triumphs in the fairer Honours of the Divine Approbation and Love. In fine, by maintaining a Correspondence with the Deity, the mind, not only wears away its own Strains and Defects, but gradually brightens up into the Image of him who made it. In the warm Beams of the divine Friendship, the hard-hearted are melted into Pity and Tendernefs; the ill-natured humanized; the proud humbled; the melancholic cheered; the timorous emboldened; the sordid elevated and enlarged; and the stubborn Sinner turned into the tractable, ingenuous simple-hearted *Christian*.

The Company, said *Eugenio*, is not a little indebted to *Hiero*, for the wonderful *Specific* he has proposed; but I wish it be not liable to the same Inconveniencies which he objected to the other Methods of Cure proposed; particularly, that it is only some Patients of a more refined and speculative Turn, who can use it. It seems, at least, to be very remote from Sense, as *Constant* hath just now insinuated; little obvious to those who are much conversant in the World, and engaged in the Cares and Business of Life; requiring much Leisure to find it, and great Reflection and Delicacy to apply it successfully. Where then shall we find this *Specific*? How shall we form and cultivate this divine Friendship, which is to produce such marvellous Effects?

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To this *Hiero* replied, with a serene Aspect, that seemed to brighten at *Eugenio's* Question. O my Friend! If you are, in good Earnest, in quest of this admirable Medicine, and are truly anxious to commence this strict Friendship and endearing Connection, with the great Physician of Nature, you are in an hopeful Way, and need not start at any seeming Difficulties. It is one of the Excellencies of this *Specific*, that it does not depend so much on a *great Understanding*, as a *good Heart*, to find and use it. Nor does this benevolent Physician desire so much of his Patients, the curious Research and Refinement of a *Man* either in Thought or Action, as the Simplicity and Pliableness of a *Child*. But notwithstanding, we cannot suppose, that it requires some Attention and previous Art to enter into human Friendships, and yet no Discipline or Proportion at all to begin and carry on the sublimest of all Attachments. Something must undoubtedly be done, and one Posture or State of Mind is more proper than another to form this Divine Union.

Let me only ask, *Eugenio*, after what Manner we behave in the Case of ordinary Friendship. Do not we often withdraw from the undistinguished Croud, to enjoy our Friend's Company,——lay aside other Cares and Business to exchange with him every friendly Sentiment, and give Vent to these tender Effusions of Esteem and Love, which his Presence or Character inspires? Do not we delight in often recalling his Image to View, and dwelling on those Qualities which endear him to us——depend upon him with an absolute Confidence, and tenderly sympathize with him in all Fortunes? And above all, are we not willing to sacrifice all selfish and private Affections to the Love

of our Friend, and ready to surrender our Fortune, Interest, Reputation, and even Life itself, to please or serve him? Thus is *Human* Friendship maintained; and shall we be less fervent with Regard to that which is *Divine*? A Correspondence with Heaven cannot be formed or maintained without a little Sequestration of Soul, or Abstraction from the World: For while the Mind is distracted with Care, or flutters from one Scene of Pleasure or Business to another, it cannot mount aloft to Heaven, or spread its Plumes in that clear and calm Region of divine Love.

It is not in the busy Croud, the hollow Murmur of a Drawing-Room, nor amidst the Din of Company and Diversions, that the still, but powerful Voice of God, is heard.—No: It is in the Depth of Retirement the Silence of Thought and Passion, that his inspiring Presence steals upon the Mind, and whispers a Language which the Heart may hear, but the Tongue cannot express.—Nor is it in the Closet alone, that his Almighty Voice is heard, but in the open Air, the Fields, amidst the Trees of God, and the general Chorus of the Creation. He may be heard and seen, I had almost said *felt*, every where, unless we wilfully exclude him, For as it is emphatically expressed in Language that is very beautiful, but too often ill understood *in Him we live, move, and have our Being*. But in order to realize this vital Presence, and to gain an Habit of Attention to its soft and sublime Inspirations, I would not so much advise tedious and formal Addresses, whether with, or without, a Manual, though ever so well digested, as frequent and sprightly Ejaculations, even in the midst of Study and Business, short and often returning Invocations of him who dwells with the humble in Heart. Such generous Sallies out of our-
selves,

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selves, and such daring Flights towards Heaven from this Prison of Mortality, will wonderfully disengage and elevate the Mind above mortal Things, nourish and feed the Divine Spirit, and prepare for that heavenly Temper and Conduct, which are so significantly expressed by *walking with GOD*. When we want to indulge ourselves in more solemn Acts of Devotion, it will be of great Advantage to peruse those devout Exercises and sublime Hymns that are contained in the sacred Writings, which far exceed any Thing of uninspired Composition, till we catch the exalted Spirit they breathe, and feel *our Hearts burn within us*. It may be of no small Use to us on such Occasions, to enlighten and warm our Souls with the pious and amiable Compositions of the truly primitive Bishop of *Cambray*; the manly and exalted Writings of *Cudworth, Smith, and Whichcot*; the sweet and simple Sentiments of *Patrick, Worthington, and Leighton*; or those noble Worthies and Moralists of ancient Times who held Converse with God, while they instructed Men. When we are touched by the Flame of those heroic Spirits, and feel the noble Contagion of Sentiment and Passion which they spread, our Minds will then naturally ascend to the common Center of their Light and Heat, and burst forth in Heaven-taught Strains of Piety and Adoration.—But before we can return to Heaven, we must first return to ourselves; and be sequestered from all meaner Intercourse, before we can blend and mingle with the invisible God, the sacred Fountain of Light and Life. We must detach ourselves not only from the grosser Pleasures, but the more refined ones, which give us such a Sensibility of Taste, with Regard to the World. How innocent soever the Pleasures of valuable Society are, when indulged

within certain Bounds, yet if too much sought, they greatly dissipate the Mind, and retard its Motions towards the true Center of immortal Spirits. Therefore frequent Abstinence, whether more stated or occasional, from this and other innocent Enjoyments, is necessary to concenter the Thoughts, and make them return within the natural Sphere of their Attraction. But after the Mind is thus returned home from its giddy Excursions, it must not, as the *Stoics* advised, wrap itself up in its own puny Virtue, refined as it is, and gaze with a fond Eye upon its own scanty Excellencies; but, losing Sight of itself, it must, as it were, ingulph and imbosom itself in God: And this I apprehend is chiefly done, by laying, with the utmost Silence and Submission, the whole Heart and Soul open to the Illapses and Irradiations of the Divinity, waiting in deep and still Suspence, the Approaches of his awful Presence; dwelling upon his Perfections with that inward Recollection, till his Presence become real and his vital Energy be felt by us: and unloading every Thought and Desire in his Bosom, as a Child in the Bosom of his Father. If no gross Object interfere from *without*, nor any Fumes arise from a distempered Fancy, or corrupt Heart *within*, to cloud the Rays of his unstained Glory, if *Pride of Thought*, and *Wantonness of Passion* do not interpose, the *God of Love*, than whom a fairer Object of Contemplation never shone upon the intellectual Eye, will enter in, and take Possession, and while he charms, will illumine the Eye of the Mind, and penetrate its inmost Powers with ineffable Light and Love. Frequent Converse with one, in whom all Things are combined that can attract our Veneration, or inflame our Love, will, nay it must, by the Influence of an invisible Sympathy, restore

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restore the Harmony and vital Spring of our *intellectual* and *moral* Powers, and render every Scene and Circumstance of Life tolerable, if not easy.

It will certainly prepare us the better, for this higher Intercourse, to give free Scope, as often as our Circumstances will admit, to the Exercise of the kind and humane Affections. If our Hearts are shut up to a Scene of the Wants and Miseries of others, they can never be open to the warm Beams of human, much less of divine Friendship. There are a thousand Ways which an *active* Goodness will find, or contrive, to please or bless others. *Goodness* is the most inventive and prying Thing that can be ; when I say prying, I do not mean into the Weaknesses, but the Wants of others, opening its Hand liberally, and spreading Light and Comfort in the dark Abodes of Sorrow ; and by this God-like Exercise, it forms the Soul for tasting the high Joys of divine Friendship. Surely, Gentlemen, I need not use many Arguments to induce you to cultivate such an exalted Commerce, nor enter into a long Detail how it will enable any, or all of us, to support Solitude with Dignity and Ease, and make us enjoy Company with double Pleasure and Advantage. The Presence of God strongly believed, or rather felt, will gild the Heavens and the Earth with additional Rays, and give new Beauties to the Fields, the Woods, the Rivers ; it will make even the barren Desert smile. Adversity will lose the Terror of its Appearance, and perhaps brighten up into Scenes of Serenity and Joy. Prosperity will shine with a milder and more healing Influence, derived from this all-inspiring Presence. The Ways of Heaven will then appear, what they are, perfectly fair and amiable ; and we shall be able to accompany its darkest Steps,

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Steps, not only with Silence, but a calm Veneration. All Nature will seem to be in a League, and all the Creatures of God at Peace with us. Books, Friends, Life, our very Being will be relished by us in an exalted Degree.—To this Sovereign Presence, and almighty Physician, I commend you and myself, and heartily pray that we may be all initiated in the Mysteries of this *Divine Friendship*.



FINIS.